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The Rostrum.

THE SOUL OF MAN:

MISS FANCHER'S CASE IN ITS RELATIONS TO SCIENCE AND CHRISTIANITY.

A Lecture Delivered Saturday Evening. Dec. 28th, at Everett Hall, Brooklyn, N. Y. BY JOSEPH RODES BUCHANAN, M. D.

(Reported for the Banner of Light by Clara E. Brockway,]

The purpose of my lecture is not to gratify the suriosity that seeks the marvelous, but to address the highest wisdom and the profoundest, religious sentiments of my friends before me.

The case of Miss Mollie Fancher stands in the very centre of the battlefield of conflicting forces, where all that is spiritual and all that is grossly material are in an irrepressible conflict, which has religion, hope, philosophy and progress on one side-and on the other materialism, doubt, gloom, and despair.

There is so much to be said that I shall not give any detail of her case, which has already been so fully published, nor shall I dwell upon my own observations of the interesting phenomenain her case, which are not known to the public, and which she does not wish me to men-

She is a young lady of excellent character, of amiable and confiding disposition, remarkably developed in the ideal, sensitive and constructive regions of the brain, so that if she had never been injured she would have been a fluent writer, a skillful artist, and a clairvoyant, giving to everything in which she engages an air

of refinement. Disease has not evolved any new powers, but only given her a more delicate spiritual organization and nervous sensibility. The power by which she recognizes objects at a distance, or penetrates the character of persons, is no exception to the laws of nature, but simply the exhibition of a natural power which belongs to several thousand persons in this city, and is no

more abnormal than the musical genius of Ole

Bull or Paganini, which would be equally mar-

velous in a nation that never cultivated music. Whenever the psychic powers are cultivated and properly educated, when they are cultivated as generally as music, they will become just as common as musical genius; but no matter how common they may become, the educated and artificial ignorance of materialistic doctors will never admit their existence until one generation of these miseducated men shall have passed away [applause], for human nature is the same to-day as in the days of Harvey, when the whole generation of old practicing physicians had to die before so simple a matter as the circulation of the blood could be generally received. Medi-cal schools have lost none of their bigotry in two hundred and fifty years. Hence they are behind the age, and instead of leading the publie in advance, public opinion leads them, and

sometimes pushes them. [Applause.] If the gentleman who has made such an unfortunate exhibition of himself on this subject in the medical journals, had attended my lectures twenty or thirty years ago, if he was then old enough, he would have been sufficiently instructed to have exhibited his knowledge on this subject instead of his ignorance.

My chief discoveries were made before Miss Fancher was born, and if they had been wel-Fancher was born, and if they had been welcomed by the medical profession in New York, if the admired and lamented Dr. Forry had been permitted to advocate them in the Medical Journal, which he established then, instead of being silenced by Dr. Cheeseman and other bigots, there would have been in this city enough knowledge of the nervous system to have treated Miss Fancher properly at first, and saved her from her present condition.

The history of her case exhibits the unconscious malpractice of educated ignorance, which

The history of her case exhibits the unconscious malpractice of educated ignorance, which cannot cope with such conditions because the knowledge of the nervous system which explains such cases and their treatment has been carefully excluded from medical colleges, whose graduates, supposing themselves well educated, are involved in darkness as to nervous phenomena and psychic life.

Materialistic ignorance speaks of her powers as abnormal—as something that cannot possibly exist, because it exists in no one else, and is no part of the common endowments of humanity. But in truth the psychic powers which she exhibits have belonged to the human race in all ages; they are not at all as rare as eloquence, and though they are comparatively undeveloped, there are a number of persons here to-night who possess the same endowments as Miss Fancher, and some who could surpass her in their exhibition.

of a Hindoo Fakir buried alive for ten months at Lahore, India, in 1838, reported by Capt. Osborne and Sir Claude Wade, a case in which the man was kept in his grave while a crop of barley was raised and harvested over it.

Frogs have been found alive in solid blocks of stone as old as the hills.

The celebrated geologist, Dr. E. Clark, of Cambridge, England, found in a mass of chalkstone dug up from forty-five fathoms below the surface of the ground, living animals of the lizard species, which were reänimated when exposed to the sun, which must have been, from their locality, more ancient than the flood, and were, in fact, so old that they belonged to an extinct species.

species.

The law, therefore, seems to be that in a state of absolute repose and suspended animation no food is necessary, whether for one month, one year, or ten thousand years; and when the soul is partially emancipated from the body, as in Miss Fancher, during a trance, the body is in that repose which absolutely requires no food whatever.

diatever. Why should a narrow-minded doctor object to

Why should a narrow-minded doctor object to Miss Fancher occasionally seeing persons at a distance, or knowing what they are doing? History abounds in similar cases.

The ladies in our Psychometric Society in New York will often describe an individual and tell of his deeds long after he is dead, and not think it anything wonderful.

These powers were frequently enjoyed among the ancient Greeks, and the greatest of ancient philosophers, Pythagoras, saw clairvoyantly the wreck of a distant ship at sea.

In the times of the abostles such facts frequent-

wreck of a distant ship at sea.

In the times of the apostles such facts frequently occurred, and in the house of the Danish astronomer, Tycho, I recollect the authentic biographical statement that a half-idiot young man, who often saw people at a distance, once laughed while he saw clairvoyantly a party of young men upset in a boat as they were coming to the island.

island.
On the 17th of February, 1851, when Captain Austin and Sir John Franklin were in the Arctic Ocean, Austin being near Cape Martyr, a Scotch woman, as stated by Prof. Gregory, described the position of both at that time, giving the exact longitude, and it was published long before they returned, and when they returned from the voyage the statement was found correct. It is not stronged that educated gontlemen. rect. Is it not strange that educated gentlemer should turn their backs on ancient history and

should turn their backs on ancient history and modern experience, to become the champions of ignorance? [Applause.]

In discussing these question of psychic powers, chairvoyance, provoyance, &c., I shall not condescend to meet them as though they were debatable novelties like the questions raised by spectrum analysis concerning which the parties stand on equal ground. We have that possession which is called nine points of the law; and he who assails us must make a clear, unanswerable case, for the burden of the proof lies upon him, and not upon those who maintain established science and established practice.

That which has been in progress longer than the Anglo-Saxon race, longer than Christianity itself, further back than Greek civilization, and older than the pyramids, is not in any way disturbed by the voluntary ignorance of a pragmatic doctor, or even of a score of colleges. [Applause.]

The learned stunidity of the whole university

plause.]
The learned stupidity of the whole university

The learned stupidity of the whole university of Padua, and all its cotemporary universities in Europe, did not affect the planet Jupiter and its moons, or Galileo's perceptions by the telescope; they did not hurt the infant science of astronomy, nor can the colleges which are still faithful to their medieval spirit, still hostile to enlarged thought, do any harm in the end to that science of the soul which is older than all colleges, and dearer to the heart of humanity than all their physical sciences. [Applause.]

For the science of the invisible is the science of the upper world—the science of man's true life and destiny, the science which leads us to the sphere of divinity, the science which reveals the grandeur of that ancient religion which gleams upon us in supernal beauty from the thick darkness of antiquity, and thus by opening our eyes to the divine truth saves us from that soul-freezing gloom of that modern infidelity and Pessimism, which delight in the moral darkness of medical colleges.

In defending these ancient truths, which are now enlarged and illuminated by modern science, I am not engaged in any very serious task. In fact, we are much obliged to those pragmatic gentlemen who are so eager to display their ignorance by going beyond the limits of the physical sciences, in which they are skilful and respectable, to assail sciences which they say do not exist, but which have existed in various degrees of progress for thousands of years, and are to-day progressing more rapidly than any other department of human knowledge.

The psycho-physiological sciences are now not only sciences in books but sciences in practice.

Hundreds of skillful physicians to-day are using the higher powers of the soul in making the most accurate diagnoses of diseases, and in recognizing the condition of patients at a distance, whose condition they describe often with greater accuracy than the physician of mere external observation can realize when he visits ernal observation can realize when he visits

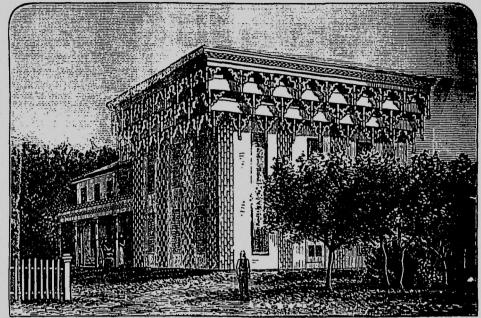
Bayard Taylor has just passed away, and the news came over the ocean that his physicians were mistaken in his disease—so the newspapers say—I do not know whether it is so or not, but this is the published statement. It is a tremendous mistake which involves such a life as his in consequence of the willful imporance of the learned

If Bayard Taylor had been in correspondence with myself, his true condition could have been pointed out more correctly than it was by his physicians, and if any medical college wishes to t this assertion I am prepared to prove it. What I say of myself I could say of many other

physicians. Science does not shrink from proper tests, but ignorance and bigotry always do, always have. [Applause.] I have; challenged investigation from the first.

In 1841 and 1842 I invited and urged an investi-

gation by the leading medical college of the West at Louisville, the Faculty of which were lineal successors of the first medical Faculty in the West, of which my father was an honored



BROWN'S FREE HALL--INSPIRATION AND WILL.

Syracuse, N. Y., is the village of Georgetowna place of some five hundred people, amidst the dairy farms in the valley and on the hillsides. Sixteen years ago Timothy Brown lived on his farm-a middle-aged, industrious man, and an earnest Spiritualist. A sudden loss of property compelled the sale of farm and stock, and he bought a building lot on which stood an old house, just east of the Baptist church in the village, himself and his excellent wife going there with small means for a new start, but with strong hearts and true lives on their side. He had been occasionally impressed, as he thought, by spirits from the higher life. Awaking from a peaceful sleep in his new home, and lying on his bed thinking how to build a house, he had presented before him several buildings standing out clearly in the air, as though he was to select from them. The model he adopted was thus presented at different times, and so made clear and lasting in his mind. All this, he felt, was from a favorite sister Mary. He once asked: "If this is Mary let her open the bedroom door," which swung to of its own soon faded from his sight.

the service of humanity. He could not resist the conviction, and it became the aim and enthusiasm of his life. He bought a wood-lot, got out his own logs and hewed his timber for the frame, which he began to build himself. Not a carpenter, and all unused to tools, he found that if he put his chisel in the wrong place his arm had no power to use the mallet or strike a blow. but when his chisel was rightly placed the blows were freely dealt. So, amidst the doubt or ridicule of his neighbors, the frame of a front building, thirty-five feet square, was finished. A when it stood complete he said to the people, "This is as good and perfect a frame as I ever saw," and they went home astonished. All this

In a pleasant valley among the hills of Madi-; to finish his task, he was obliged to make a livson County, some thirty-five miles southeast of ! ing and go on as he best could, on simplest fare and with constant labor, up to sixteen hours a day. His brave wife could not share his enthusiasm, but wrought as a skilled cheese-maker in the factories near by, and so won good wages and kept their house in order.

With the frame raised he still toiled on, and all the building, save doors and window-sashes

with the trame raised ne shi toned on, and all the building, save doors and window-sashes —everything, from cellar floor and foundation stones to the quaintly beautiful and unique carving of the cornice, is the work of his own hands—not a week's work to help him, and that of common laborers. All these years he wrought after the spiritual model, ever clear in his mind, and felt that he was guided by supernal intelligence and skill.

The upper floor was a hall thirty-five feet square, the lower part the home for his wife and himself. He then bought at small cost a second-hand Presbyterian church, put it in the rear on the north side, built a piazza, and laid a floor to divide it into two stories, threw all the upper floor, front and rear, together, and his free hall is now seventy feet by thirty-five, plainly but neatly fitted up to seat some six hundred people or more, and the whole perfected building is the architectural ornament of thertown. The singular yet beautiful carving on the front would attract attention anywhere. Good judges say that the work is substantial and thorough, the skill in its finer parts remarkable. His wonderful persistence has well-nigh conquered the preferred by city police, but in regions less whether and the man who goossly and wantonly assaults a woman's character may be sheltered by city police, but in regions less. weight usually, but which then gently opened or more, and the whole perfected building is the as he laid on his bed. He once saw a luminous | architectural ornament of thertown. The sinmist, which broke away and revealed—as if lying | gular yet beautiful | carving on the front would or floating on the air-a beautiful woman, who attract attention anywhere. Good judges say Along with this was borne in upon him the skill in its finer parts remarkable. His wonderconviction that this house must be built, and con- t ful persistence has well-nigh conquered the presecrated to Spiritualism and to free speech in judicos of his doubting neighbors, and the structure stands a striking evidence of the power of will concentrated on one object, and of the guiding inspiration, as he firmly believes, of spiritual be-

ings in the life beyond. Two Yearly Meetings have been held in the hall, with good attendance and with cheering spiritual power, Mr. Brown and his wife opening their doors for the use of all comers to spread their tables and prepare their meals; and next August will bring a third goodly gathering. This great labor of ten years has left this good couple worn and weary with the infirmity of master-carpenter took charge of its raising, and | advancing age, and with too little of this world's goods, yet with cheery and illuminated spirits. The brave and weather-worn veteran Spiritualist, Timothy Brown, stands at the corner of his hall, as seen in the engraving.

which all the colleges of Europe and America combined might strive in vain to equal. Would the poet laureate of England, would Longfellow, Whittier, or any living poet, dare to compete in improvised poetry with some woman of limited education whose lips are used by the immor-

improvised poetry with some woman of finited education whose lips are used by the immortals?

But as love and wisdom go together, the same great powers that speak in poetry, philosophy, song and prophecy, are mighty to do deeds of love—to heal when medical skill has failed—to heal both mind and body, and even when necessary to perform surgical operations without human hands, of which I have authentic testimony from a physician in Ohio—for all things are possible in that world of causes, where powers exist to which matter is but as a vapor to us, powers that spoke this living world into existence, powers that inspired Shakspeare to the immortal words in which he told us that towers, palaces, and temples, mountains, and the great globe itself, might pass away as the baseless fabric of vision.

And all the time that this great revelation has been in progress—while ancient miracles repeated from age to age bear the most solemn attestations of any historic events, and these modern marvels of invisible power have been brought under the most skeptical scrutiny of thousands of scientific observers, graduates have been turned out of medical colleges blind as bats to all they do not wish to see; deaf as the adder and dumb as a post, they profess to see nothing, to hear nothing, for the simple reason that they wish neither to see nor lear, and take particular care to keep out of the reach of phenomena that they cannot control. (Apphause, If they had any gennine love of scientific truth in psychology, they would if they were skeptical have sought and confronted these facts, and either disproved or admitted their reality.

reality.

I have great respect for honest skepticism, however stupid it may be; but I have no respect for the dishonest species which shows investigation, falsifies facts, and slanders its su-

periors.

Dr. Hammond, while shunning investigation.

in a spontaneous and irrepressible outburst of natural justice, and the man who grossly and wantonly assaults a woman's character may be sheltered by city police, but in regions less populous at the West and South, where private energy takes the place of the remoter magistrate, he would not be called to the bloody responsibility of the so-called field of honor, because men would not place themselves thus upon an equality with him. He would simply be treated as the hoodlum or the petty larceny vagabond, by a vigorous horsewhipping, and he would seek in vain for any damages before a jury.

I do not speak of this to recommend or approve of such a course, but merely to show how the moral sense of mankind recognizes the baseness of an assault upon the angel nature that dwells in a lovely woman, of which we have so flagrant an example in the seandalous publication of Dr. Beard, in a medical journal, which I would not condescend to notice any further, as it is not worthy of a respectful answer. [Applause, I do not recommend any panishment for bigoted, narrow-minded and deluded people. I would have them placed in an asylum for disordered minds, treated with profound respect and fraternal kindness, humored in their whims, but brought into contact with relined and gifted women of intuitive genius, until their education was completed.

It is not a question of veracity that we have

was completed.

It is not a question of veracity that we have to meet, for the veracity of those who have testified to the wonderful experience of Miss Fancher has not been assailed, because it is entirely above attack from the most malignant, and the character of Miss Fancher herself is so far above repreach that he who would assail it simply covers himself with infamy.

There is, therefore, nothing personal in the real question. It is the same old question which has been the battle-ground of the ages—it is the old question between Theism and Atheism, between the living God and the dead matter as the Lord of the universe—between glorious im-

tween the living God and the dead matter as
the Lord of the universe—between glorious immortality and hopeless death as our destiny—
between the immortal soul and the perishing
carcass as the real man—for this is the question
which is forced upon us.

A powerful and scientific party—strong and
compact in its organization, with its base of opcrations in medical colleges—with a host of
ready writers and an immense amount of easy
self-confidence and authoritative dogmatism has

self-confidence and authoritative dogmatism has determined to annihilate the belief in anything and everything beyond matter and force, in which it sees "the potency of all things," and by which it traces man back to his monkey ancestor, and the monkey back to the slime of the ocean.

cestor, and the monkey back to the same of the ocean.

These wild and insane doctrines cannot be conquered by reason, for they did not spring from reason. They sprung from the selfish, animal nature of man, which recoils from Divine truth, which belittles moral responsibility, which stifles the conscience, narrows the mind, and determines that it will not be convinced, as Horkey said he would die before he would concede the discoveries of Galileo.

The animal nature of man is dead to any appeal to the conscience, narrow in all its ideas, and groveling in its conceptions, incapable of a lofty sentiment. Above all, it is distinguished by this, that it has no faith in humanity, either collectively or individually. When a man has lost his honesty and truth, he has no more faith in humanity. When he has lost all virtue he has lost all faith, and is incapable of learning by testimony and reason. Like a mere animal, he must touch, or feel, or see, before he can know.

(*A gentlement who was an eye-witness of the fact informed in that at a senge in Riston on the 19th of Disconber, nine persons who were present each wrole a sentence on a card which was then scaled up in an envelope. Mos. Jonnie Potter, of 19t Castle street, Boston, book up cach of the nine envelopes, and, after pacing it on her forchead, read the writing correctly. She observed that one of the gentlemen had written his name so small as to make it difficult to read it, which he admitted was true. Dr. Hammond, however, has not the slightest desire to most Mrs. Potter.

fully the new sciences are knaves, and their patients are fools; and even the learned gentlemen of the skeptical French Academy are credulous fools too, according to this New York and Brooklyn standard. The only authority is the Eq., who knows everything without observation by exercising the marvelous power of deduction in his "non-luminous inner consciousness."

time, and through all the ten years which he took

I see but little difference between the stub-

born skeptic in astronomy and the stubborn skeptics in psychology. Their skeptical colored brother, Rev. Mr. Jasskeptics in psychology.

Their skeptical colored brother, Rev. Mr. Jasper, knows by his inner consciousness and by deduction and by instinct, (as Dr. Beard calls it) that the earth is flat, and that astronomy is a humbug; and Dr. Beard says the profession know by instinct that although the Brooklyn physicians connected with the case of Miss Fancher are among the most honorable and the men in the profession, still the wholeaffair is a humbug. There was another Jasper in England of the white race who was so certain that the earth was flat as to offer a wager. The offer was accepted by that distinguished author in spiritual and physical science, Alfred R. Wallace, and the matter was actually decided by the measurement of a small portion of the earth's circumference in England, and the skeptic lost his wager, and his temper also. The English skeptic has a rival in this country, who understands finance much better, and has a great deal more shrewdness than the Englishman. Dr. Hammond has no idea of losing any money in sustaining his skepticism, for he is not as thoroughly sincere as the Englishman was. He has had innumerable opportunities during the last thirty years of testing every proposition which affirms

taining his skepticism, for he is not as thoroughly sincere as the Englishman was. He has had innumerable opportunities during the last thirty years of testing every proposition which affirms the existence of anything but the matter and force in which he believes. Clairvoyance has been publicly displayed throughout this country as well as Europe.

Psychometry has been in public progress thirty-six years. Hands have been materialized, and when grasped by the living have melted into air. Human forms have appeared in all the perfection of life, walked and talked with their friends, and vanished—faded out of sight while they were standing near; messages have been written on the inside of locked slates by unseen hands; flowers and birds have been brought into private apartments that were absolutely closed and locked; small objects have been seized and suddenly carried great distances by spirit-power (in one instance from Memphis to Louisville, in about three hours); tables have been lifted to the ceiling with their furniture undisturbed, and present have been lifted in the same man But in truth the psychic powers which she exhibits have belonged to the human race in all ages; they are not at all as rare as eloquence, and though they are comparatively undeveloped, there are a number of persons here to-night who possess the same endowments as Miss Fancher, and some who could surpass her in their exhibition.

The fact of Miss Fancher being alive when she does not consume a day's provision in a year—the fact of her passing five months at a time unable to eat anything, ought not to disturb or enrage physiologists when medical records are full of similar cases, forgotten now because the modern works carefully exclude all such facts in order to cultivate ignorance, so that the present generation of physicians know nothing about it; yet they do not exclude the authentic case

gress now in New York), and voices proceeding from vacancy have conversed in an interesting and most instructive and satisfactory manner; hands have suddenly appeared on a table, and written messages in full view, then faded away; substances have been created and left with those to whom they were given; alarming noises have been produced for many weeks, and houses have been shaken as by an earthquake; mechanics and others without knowledge of art have been changed into skillful artists, and have painted pictures of the dead whom they have never seen. changed into skillful artists, and have painted pictures of the dead whom they have never seem blindfolded in the dark or blindfolded in the light, the medium of spirit-power has painted pictures with artistic skill and effect, and graceful combinations of color such as no trained artist ever could have produced in the same time. A German artist of renown two hundred years ago, "Jan Steen," has come in spirit to take the hand of a medium in Glasgow, and painted a fac simile of one of his old and celebrated pictures. All the powers of matter have yielded to the spirit-power which makes and unmakes it, and thus proves that not matter but spirit is the Lord of the universe, for it makes matter and destroys it. It creates human forms in splendid clothing and ornaments of the most costly character, and then causes them to vanin splendid clothing and ornaments of the most costly character, and then causes them to vanish before our eyes; and that we may have some memento to prove the solid reality of the spirit that was with us, they dip their faces and hands in the hot, melted parafline, and when a mold is formed they vanish and leave a mold which could not have been produced in any other way, for the physical hand or head could not have been withdrawn from the mold without its destruction. Each mold is, therefore, a positive proof in itself of a spiritual presence, while the perfection of the cast taken in such a mold as that is beyond the sculptor's skill. What a wealth of demonstration have we had, profusely poured out, more than I can describe. Voices have been heard by many, singing most sweetly when all living lips were silent; voices have come to hundreds, to warn them of danger or to comfort them in distress. One of the most eminent physicians of New York owed his life, when young, to a warning spirit-voice.

then young, to a warning spirit-voice. Human mouths, have been inspired by spirit power to sing with supernal sweetness in lan guages they never knew, to speak of things they never knew, to speak of the condition, the life, the hopes, the wishes and the advice of our sainted loved ones in the spirit world, and then to discuss matters of science and philosophy with a profound knowledge never derived from books, and to pour forth the language of poetry, beautiful and lofty as if from the great masters of the lyre, a living miracle of intellectual power, power to sing with supernal sweetness in lan

ward by these golden benefic of the mean amovers.

Pole minual nature is in repretual rebellion points faith, and the whole power of scientific greekal so mailtain e with a nin dismissible to entreated to the destriction of human testimations as as an east knowledge of a method of minus testimation of faith and the destroyer histories is gonerated in the form the critics of the institution is some in the form the critics of the institution is some in the second of the secon Applians.

Applians A Applians are with a nin dilunis there is no in a similar to each one of him in testimation of the whole of a method of the properties of the many as a surrest him which of a method of the properties of the mile cristics of the mile critical critica

The children of the state of the same at knar of it will be an at lift be does be the same at knar of the same at the same at knar of the same at the same at knar of the same at the same at knar of the same

When what murder one arred, Mr. Withins, hving herr lieurath in Cornegall, saw p in a lysism. This vision would gogalled in some a dicam, because it arise duting has sheep, but it poused kingup with a conviction of its reality entirely different from any mere dicam. It was distant because it a rise during his sleep, but it parsed him, up with a conviction of its prefity, entirely different from any mere dream. It was a bear, realistic petropinen of a murder in ail its details, which ever whether him radie him talked it all the next day. He saw the man and MryPereivalt he saw the pistol shot and the falling man, and when he visited the House of Commons he greecynized the spot and described the details of the mander, the dress of the men where licilingham should when he fired, where Pereival was when he was shot, and where he was when he fell. Mr. Williams saw the man in the labby should Mr. Pereival with a pistol, and he knew that the man shot was the Chanceller, whom he had never seen. The intense realism of the feel attacted him so that he woke me and talked about it with his wite. He fried to shop, and saw the same murder again, and again woke up. Again he tried to shop, and aris he saw the same seenesso real that he tried no more to shop, but role and dressed himself between one and two o'check. He was talking of this all the next day, and at night. When he was talking about it to Mr. Theker of Frematen Castle, in his own house, his son. Mr. Michael Williams, galloned up from seven miles away, and brought the first news of the murder of Chancellor Pereival by Mr. Bellingham. If Mr. Williams had been an eye withness in the lobby when it occurred, he would for have been more exact and positive and minute in his statements, for he saw by the vision of the unclouded soil more perfectly than he could have seen it by mertal every jest as Mollie Eancher, lying in her bed with her eyes closed, sees more with her closed eyes than others can with their eyes open, while she writes her letters and executes her wenderfully beaustiful specimens of constructive art.

The critical speciator may ask why, if Mr. Williams saw the murder, he did not, like others who see things with their eyes, see it just at the moment, and then when it was over three times?

There in that you have one of the gra

the avarience trader, the common instinct of selfishness and such an amount of the Divine, that it is not limited by time or space. Omniscience and omnipresence belong to God, and just in proportion as we become God-like we show that power. It is the function of the religion of Jesus Christ to elevate man into godliness or godlike-

Faith is, therefore, the expenent of the moral nature, and the diet arent of imman or cross nature, and the diet arent of imman or cross this by faul the knewledge's conveyed from the higher to the lower Faith is the help from the higher to the lower Faith is the help from the higher to the lower Faith is the help for the higher to the lower Faith is the help for the higher to the lower faith in the angle of the area of the higher to the higher to the sould be sould be also the same works that he had done men in the sould be sould be an all his superhuman and of the area of t demanding some jetty signs and wonders which they cannot equaptel and when they see their.

quires a shength which was not its own; and thus we grow in noral elevation, in intellectual power, in wisdom, in happiness, in truth, in all that renders lite desirable to our selves, and renders our presence desirable to our friends.

If it be true, then, that in the noblest develop-ment of the human soul it rises above the bonds ment of the human soul it rises above the bonds of the less, and somes into superflue with its elder brothers who have laid aside their bodies, and risen into a higher and freer life-if it be true that by thus rising into the oternal sunshine of the divine world the energizing radiance of the divine world the predestined and evelop the soul, as the material sun does the material dower, and if this be the predestined development for all mankind in future ages, to which the entire mass of humanity is slowly moving on as the systems of suns or stars are mysteriously drifting in the stellar space, it must be that the gifted and highly developed beings in all past time, who have risen far above the common level, and who have been our guides, prophets, teachers, heroes, martys, saints, peets and true philosophers, have realized this influx from the upper world, and they must have been their testimony to its truth and lower; and if they have that anglitus we shall certainly find it more instructive and interesting to fisten to their wise and inspired alarguage them to read the dull commoniplace that includes the propers of science and true religion, making marryrs of the great and good, formerly by the sword, the darger and the dungeon, but is now by personal influence, social conspiracy and wholesale slander. (Applanes) There are millions of such to-day-the studior, dormanical and the collection of the propers of science and true religion, making marryrs of the great and good, formerly by the sword, the darger and the dungeon, but is now by personal influence, social conspiracy and wholesale slander. (Applanes) There are millions of such to-day-the studior, the hope-less, suicidal German, French and English pessions, which have been defined the supportion of the propersor of science and true religion, and the most individual continuities of the propersor of science and true religion, and ment of the human soul it rises above the bonds of the flesh, and somes into sympathy with its elder brothers who have laid aside their bodies, and risen into a higher and freer life-if it be true that by thus rising into the eternal sunshine of the divine world the energizing radiance of the divine world the energizing radiance of the divine being may penetrate and develop the soul, as the material sun does the material dower, and if this be the predestined development for all mankind in future ages, to which the entire mass of humanity is slowly moving on as the systems of suns or stars are mysteriously drifting in the stellar space, it the avaricious trader, the cunning hypocrite, the godless, religious bigot, and the cold, nar-row-minded materialistic doctor, who are organ-ized by their common instinct of selfishness and animality to resist the influx of the highest

For two thousand years, and for an uncounted period of earlier time, the great and good have been testimony to the first and good have been estimony to the first and good have been estimony to the first and good have been testimony to the first and good have been their discretion. In which they have drawn their tustication, in which they have drawn their tustication, in which they have found the numberable presence of a Divine Power unseen to human exes—a vast and benignant presence from which they derived the spirit of love, that made their faces radiantly bright, the spirit of duty that sustained them in every trial, the inspiration that guided them wisely in dark hours, that filled hem with energy and strength when lest thin for liberty, that gave to their voices the power to move the human soul, and to their pens the power, to trace the worls that may do the hours, that the body of the hours of the collection of the body of the collection of the body of the hours of the collection of

alteady come so near a wreek from rushing on the breakers that have wreeked all prior Commonwealths. [Applaase.]

If human intelligence or human testimony be worth anything at all, and it is supreme in polities, in history, in business, and in courts of justice, where it determines right and wrong, lite and death fit is supreme everywhere except in medical schools, it goerwhelms us with its mighty mass not only in the Bible, but in the religion of all races, in the Baddhist and Brahman, Mohammedan and Jowish, in the Chinese, Arabica, Greek, Roman, Scandinavian, and the Indians of North and Scauth America—everywhere man recognizes something above himself—something to be loved and adored—a realm of life which he expects to teach and in which a virtuous lire will be rewarded.

It is not the debased and ignorant, but the wisest and best in all lands, who cherish religion as something exquisitely sacred and imperatively true. This religion affirms a Divine Creative Power and a realm of spirit-life which is continually interacting with our lives, and exercising a beneficent influence. You cannot shut out this interaction without destroying religion itself, for if God exists he is a power to operate on man, and if souls exist at all in the spirit-world shey must have some intercourse with their surviving, much-loved friends on earth, and the communion of souls must be as great a reality as Divine love and inspiration.

It is time that those who cultivate Spiritualism, which is subordinate as well as religious, but is parametra, should respect the dignity of their position as the teachers of a herighted so-

their position as the leachers of a henighted so-ciety. Speak the truth with dignity and love, but do not he state to speak it to all who need it. Tell them, too-for these poor Pharisees do need some consolation not contagement, being generally descript in moral corrage—tell them that religion! Spiritualism is not the doc-trine of the ignorant, the credulous and the ec-

ness, to rise up miraculously healed and go on with his work. It was this spiritual power which enabled him to predict the defeat of the Turks when advancing in Austria, and two years in advance to predict the great fire of London, and enabled two of his followers to predict that it was near. When Thomas Ibbit came to London and proclaimed the impending fire, the second day of his proclamation the fire broke out-Sept. 2d, 1666-and in four days destroyed thirteen thousand two hundred houses, and turned out of their homes a hundred thousand

when I reached this point in writing my lecture, the hour for coming over to Brooklyn was so nigh that I was compelled to finish, abruptly

so nigh that I was compelled to finish abruptly these references to the great and good.

Who does not honor that great Spiritualist, FATHER OBERLIN, who lived in continual spiritual communion with his wife?

Who does not honor that lovely Spiritualist, LADY HUNTINGTON, the right arm of Wesley?

Who does not honor RICHARD BANTER of the Saints Everlasting Rest, and ISAAC WATTS, and the brave and tender JOHN KNON of Scotland?

Who does not honor the beloved FENELON, and MADAM GUYON?

Who does not honor JOAN OF ARC, and the brave, inspired, and miraculously-led Cevennois in the mountains of southern France; the Camisards, who in defence of religious liberty, with only two or three thousand men, in a desolated country, confronted and defeated for ten years

Although the evening was cold, the little ones were on hand, and proved, by the careful rendition of their parts, that each and every one had an interest in the reputation of the Lyceum.

The first number on the programme was a chorus by the school, "Hark, a Burst of Heavenly Music." The recitations, "The Baron's Last Banquet," "Peter and the Stones," and "Old Hannah," were recited by Eddie Robinson, Louis Hyde and Daisy Sleight. Little Jessie Phillips sang very sweetly from the "Baby Opera," and Miss Carrie Perkins caused the audience to be convulsed with laughter by her recital of "That Naughty Girl." The recitations, "Letting the Old Cat Die" and "Taken on Trial," were well rendered by Della Clark and Miss Eva Clark. Our sweet little songster, Addie Odell, sang "He Will Come By-and-Bye." "The Gypsy Fortune-Teller," a dialogue, by Lizzie Phillips, Rose Waterman, Grace Chase and Amelia Hyde, completed part first.

and Amelia Hyde, completed part first.

Part second was opened with a song, "Out of Work, Without a Penny." Alexander Slocum and Xaomi Leach recited "Something Spilt," and "The Last Hymn." William Robinson sang "Over the hills to the Poor-House," and little Lena Hyde very cunningly told "Edith's Story." Miss Carrie Herring recited "Archie Dean," and Master Charlie Herring sang "A Sweet Face at the Window." A scene from "The Boot-Black" was given by Mr. Bolas and his little son. Songs were rendered by Miss Wemmel and Mr. Bolas. The laughable farce, "Seeing the Elephant," and the chorus, "Good-bye to the Old Year," preceded the distribution of presents to every member of the Lyceum. The floor ents to every member of the Lyceum. The floor being then cleared, the merry couples engaged in dancing, until the "wee sma' hours" warned them of the time to separate.

The following Sunday being the fifth Sabbath

The following Sunday being the fifth Sabbath of the month, it was, as usual, Festival Sunday. Although it was mid-winter, good justice was done the generous supply of ice cream and cake. December 26th, the Brooklyn Lyceum held their Christmas anniversary. The neat decorations and bountiful supply of presents were a good proof that the fold contains workers. The little ones—especially those, who contributed to the exercises—acquitted themselves with credit.

New York, Jan. 3d, 1879.

New York, Jan. 3d, 1879.

all for a dream, only awaking as I and the roses were put into a glass of water standing on a marble table. There stood, also, a large mirror in which I saw myself in my rose. I was so frightened, and the air of the room seemed to me so oppressive, that I had not the courage to venture out of the rose, and so I remained quite still, waiting for what would come next. The melancholy countenance of a yoman was re-flected in the mirror. She sat before it, combing out her long, raven-black hair. Then she took just my rose out of the glass. 'There!' she said, sighing deeply, as she fixed me in between the heavy black plaits, where the rosewhich was blood-red-glowed as purple again. The pale, tall woman, stood up and looked out of the window, up toward heaven. There was a world of feeling in her look, and I shall never forget it.

'A white rose,' said she 'signifies union; a

word of the control o a man, and not to come up with a weak woman in strength of mind to endure life? I not able to equal her in courage? Do I fear before moral pain? Come, years of earthly life, and begin your torturing, slow work.' He bent again toward the rose. Thereupon I gathered together all my strength and flew out, but a dizziness came over me, and I buzzed whizzing against the hot lamp so that it nearly burnt my wings off. 'Poor thing,' said the man, 'thou sufferest too. Well, live on!' He took hold of me and laid me on the open window, in the cool moonshine. Ah! how much good that did me. Soon I was humming away, out in the quiet night, relating the sorrows of these poor human beings to the stars. In the morning I rested in the cup of a lily, for the roses, particularly the dark red ones, were now forever avoided by me. The first pale rays of the sun appeared. What did I see at a window just above me? The pale woman with hanging black hair, two large tears on her eyelashes. See! there over the streets dashes a carriage loaded with luggage. Merrily the postilion blows his 'Tra-la-la' to welcome the day."

[Continued in our next.]

LINES, DEDICATED TO HON. THOMAS R. HAZARD, THE MEDIUMS' FRIEND.

Oh! faithful worker in truth's highway, Sowing the seed from day to day, Toiling on with unfaltering trust, Striving to keep thine armor from rust; Feeding the hungry, or clothing the poor, Keeping the wolf from thy brother's door; Seeking to soothe many a medium's woe, Bearing their burden, or facing their foe; To the weak and defenceless ever a friend, On thee shall the angels ever attend They 're around thy path by night and day, Thy joys to heighten, thy cares to allay; And when thy time on the earth shall end, They'll welcome home the mediums' friend.

Jo Cose says he is going to Roam this winter.

E. L. W.

Written for the Banner of Light. UNDER THE DAISIES.

BY THE AUTHOR OF "DAISIES."

I 've just been learning the lesson of life,
The sad, sad lesson of loving,
And all of its powers for pleasure or pain
Heen slowly and sadly proving;
And all that 's loft of the bright, bright dream,
With its thousand brilliant phases,
Is a handful of dust in a coffin hid—
A coffin under the Daisles,
The beautiful, beautiful Daisles,
The beautiful, beautiful Daisles,
The snowy, snowy Daisles.—(H. Milla

Yes, there at last our loves must lie. And find their rest within the tomb; The fate of all is still to die, The end of all dark death and doom! The times and seasons are not ours. The call comes not as we desire; The winter takes the summer flowers. And in the spring our hopes expire. Under the daisles, still and deen. Under the daisles loved ones sleep!

The flowers of faith and happy hope, That blushed with bloom and fragrance sweet, Are first to fall, the first to cope With death, and suffer sad defeat! What matters, then, their blessing sent? Their full, fair show of light and gain But stings the more our discontent, We writhe but more in parting pain. Under the daisles white as snow, Under the daisies lies our woe!

What though we gather summer flowers, To scatter free upon their graves? Can we forget departed hours? The sense of worth fond mem'ry saves! No, night and day we feel our loss, And walk the earth with vain regret : There is no crown to bless the cross, No morning sky for sunshine set! Under the daisles while we weep, Under the daisles loved ones sleep.

Spiritual Phenomena.

SEANCE WITH A PROMINENT MATERI-ALIZING MEDIUM.

ro the Editor of the Banner of Light :

I commenced the study and investigation of the Spiritual Phenomena, as disclosed through spirit-mediums, some twenty-two years ago, and have probably witnessed as much and as many of its phases of manifestation as almost any other living man. At first I was inclined to follow to some extent the knock-down and dragout system of testing mediums, too much yet in vogue, but soon found that the spirits could beat me in that method of conducting the game, and thenceforward abandoned it and resolved to permit the mediums and their controls to make their own conditions, and then remain as passive as possible, and in accordance with the old again smiled and bowed her head in token of logical precept, "Observe well, observe long, assent, but immediately passed behind the curand observe all" that transpired, and draw my tain, from whence she quickly reappeared, and own conclusions from the results. The consequence has been that the momentous question 'If a man die, shall he live again?" that I had been for more than forty years striving to get a solution of by perusing countless books devoted to religious subjects, and otherwise, in vain, was answered in the affirmative so completely and satisfactorily that I know nothing whatever can even again cause me to doubt the reality of a future life. Sure I am that from the critical and skeptical construction of my mind, and its natural mistrust of human and even inspirational authority, nothing short of Phenomenal Spiritualism could ever have satisfied me on that all-important subject, and I believe there are thousands of others in our midst who are now in the same unfortunate position that I once occupied, out of which they may extricate themselves by simply placing themselves in harmony with the spirit-world, and without by any means surrendering their individuality, seek for and wait quietly and patiently for results through the ministration of phenomenal mediums. Of the various kinds and degrees of medium-

ship, I regard that of materialization of human forms the highest, and that which, when fully perfected, will in all probability be most effectually used by the spirit-powers to convey to mankind a knowledge of the future state of being. None can know or appreciate the beauty and glory of this phase of the manifestations, which includes in fact all others that have been vouchsafed to earth, except to those who have succeeded in placing themselves in harmonious rapport with the denizens of the upper spheres and their human instruments. From what I have myself been favored to witness in these respects, I feel confident that the time is not far distant when human spirits from the higher spheres will be enabled to visit earth in tangible form and remain in the society of congenial sympathizing friends for days or weeks together.

Friday evening, the 26th of December, I was for three hours in almost continuous presence of departed members of my family, nearly as tangibly as if their earth-life had never been severed. At this time several of the spirits essayed to show me some of the processes of materialization which I will endeavor to describe. Some few hours before, I had been present

with Mrs. Rockwood, the well-known trance medium, 14 East Springfield street, Boston, at which time several members of my spirit family communicated orally, and told me that my wife and all our deceased children would show themselves in presence of a materializing medium on Hollis street, with whom I had made an engagement for the coming evening. They also said that Juliette T. Burton would come with them. Afterwards Spirit Theodore Parker conversed some time with me, and said that he and John Pierpont would also be there and materialize their forms, if practicable.

My engagement with this medium was for halfpast seven, but I made a mistake in the time and got there an hour earlier, so that the séance commenced at seven and lasted until ten o'clock. A curtain was drawn across an aperture left between two partly closed folding doors, thus making a temporary cabinet of the back parlor! in which the lady, who was in feeble health, took her scat—her husband and myself being the only others present.

There did not appear to be a ripple of doubt or discord to mar the conditions, which rendered music or singing unnecessary. A female spirit whilst still herself stood in front of me, making came out from beland the curtain within a very penhaps as striking a personal contrast with few minutes. Slie wore a white dress variegated with little dark sprigs, with a few glittering spangles about the waist, a lace head-dress and veil. The last she lifted several times, so that I saw her, face and hair very distinctly, and had no difficulty, in identifying the spiritus my daughter Fanny, who passed away at Aiken, S. C., nearly two years ago. Her hair was be-culiar, being of a light auburn and unusually fine in texture, and profusely curled over her the roots over the temple, and found, the hair temples. The chair in which I sat stood, by was nine inches in length. Constance comactual measurement, less than four feet from the mencal massing her hand downward over her centre of the curtain, and the light, for all side-hair, as her mother and sister Ahnd had practical purposes, was sufficient. As my daugh- done, for a short time, when I measured it again ter stood within a few inches of me she took a little fragment of lace and commenced manipulating it with the fingers of both hands. It to twenty-seven inches.

Constance now held to us for examination a little graph of the fingers of both control of lace and commenced manipulating it with the fingers of both hands. It to twenty-seven inches.

Constance now held to us for examination a little unorthodox. Go slowly, rapidly increased in volume, until it fell in sev-

eral separate strips and folds on the floor. This she gathered up and disposed of about her per-

I closely examined the lace and dress; they both recembled, in texture and feeling, linen lace, being more wiry than cotton. (I will just say here that I had been careful not to mention what had been told me at Mrs. Rockwood's.) Before retiring, my daughter embraced and kissed me. Her lips were naturally warm. As she was about to leave, I suggested to her that it might be well for the female spirits that came to use the same dress she then wore, to favor the medium, whose health was feeble, and who could illy afford to part with any elements of strength, such as it is presumed constitute the basis of all materializations of spirit-forms and things.

My daughter Gertrude, who passed away about fifteen months ago, came next, clothed apparently in the same variegated dress just worn by her spirit sister. She showed her foot, on which was a white stocking and slipper. As her sister Fanny had done, she made a great quantity of fine white lace whilst, she stood within a few inches of me, which I closely inspected and handled. She then gathered it up in a mass, and walked in a circuitous direction behind my chair, when she placed the pile of floss-like lace on my head, and pressed and manipulated it with both hands for some few minutes, and then came back in front of where we sat, and pointing significantly to a portrait that hung on the further side of the room, intimated that the spirit of the person to whom it belonged was then present in the cabinet. The husband glanced at the picture, and remarked that it was the portrait of a deceased sister of his wife. Before retiring, Gertrude lifted her veil and kissed me. Her features were not unlike her own when in earth-life, though not so exactly similar as Fanny's. Her hair was very characteristic, and quite different from her sister's, being much longer, and not so fine and crispy.

My wife came next, clothed apparently in the same dress worn by the others, though longer, to correspond with her height, she being considerably taller than either of her daughters who had as yet manifested. She lifted her veil, and showed me her face, which I at once recognized as being hers, although her hair was unlike, being of a light auburn color. On my remarking on that fact she commenced passing her hand downward on her hair, when it soon assumed its natural color, which was nearly black. She, too, manufactured a quantity of lace, with which she decked her person. When about to retire she lifted her veil, smiled, and kissed me. I said, "Let me embrace you, Fanny?" She tain, from whence she quickly reappeared, and again commenced making lace, which soon lay in abundant folds on the toor. This she gathered up, and placing it on my head, manipulated and pressed it to my head for some time with her hands

My wife then commenced again to make the lace, until it had accumulated in unusual quantity. She next took it up in strips and threw it over her shoulders, so that, as I soon realized, it formed quite a thick covering on her back and shoulders. This done, she came close to me, lifted her veil, opened her large lustrous eyes, and smiled. I threw my arms about her, when she sank upon my bosom, as we pressed our lips mutually in a succession of kisses. Her dark, love-beaming eyes were as expressive and her breathing as measured and distinct as when in earth-life, and in all respects she seemed a human being clothed in earthly mold. This manifestation confirmed me in the belief I have of late entertained, that the clouds of lace that so often envelope returning spirits contain elements of health and strength that can be utilized by the spirits both for their own good and that of their friends who still remain in mortal life. In answer to my queries in these respects, when she sank upon my bosom, as we pressed life. In answer to my queries in these respects, my wife, by signs, intimated on this evening, as she had done before, that such was the fact.

My daughter Anna, who passed from earth ten years ago, came next. Unlike her sisters that had appeared, she had her mother's clear brunette complexion and dark hair. She came dressed in a flowing robe of very firm but soft feeling cambric, white as snow. She was, in accordance with her earth-nature, very free and decided in her movements. In her last sickness, her long dark hair had been cut off, and she now came with it as it was when she passed away-a few inches long only. This she commenced to manipulate as her mother had done before, when at every pass of her hands it increased in length until it reached full two feet. This manifestation, as well as all others made this evening, occurred in a good light, and within, at the furthest, two feet of my eyes, so that I feel sure there could have been no legerdemain tricks of spirits, whether in or out of the flesh, connected with the phenomena. I know that it is impossible I should have been mistaken in Anna's identity. Her features and person were very marked and distinct, and the conditions were so free and harmonious that there was scarcely a particle of facial resemblance to the medium in any of the form materializations that occurred, as I have often witnessed to be the case in promiscuous circles, where skepticism and perhaps acrimonious feelings have more or less thrown a strain on the mediums' mental and vital powers, and necessitated the abstracting from their physical organisms a preponderating portion of the material elements wherewith to reclothe with a "mortal coil" the soulbody of the otherwise invisible and intangible returning spirit.

My daughter Constance, who passed from earth in embryo, nearly thirty years ago, next came, clothed in pure white, with a quick, elastic, graceful step, as has always been her wont from the first time she materialized, last May, in the presence of Mrs. Bliss, in Philadelphia." On this occasion she walked out of the cabinet, clothed in resplendent white and sparkling with jewels, leading the medium, who was twice her size, clothed in black, by the hand, and seating her in a chair by my side, perhaps as striking a personal contrast with Mrs. Bliss as can be conceived of existing between two human beings, whether in or out of the form. The complexion and hair of Constance were light, the latter hanging in short. ringlets from her temples. I asked her to lengthen it as her sister Anna had done. On her intimating assent I examined with both eye and hand her locks, and, finding them rooted firmly in the scalp, I applied a pocket-rule to

little parcel of fine white lace with narrow stripes of black running across it, about an inch apart. She then held it in a crumpled mass in one hand whilst she commenced drawing from one side portions of the material, which, as it passed pure a white as the driven snow, until the whole

OF

BANNER

previously done in different ways. I asked to be permitted to take her in my arms as I had i her mother. She was at that time about to take leave of me with the accustomed kiss. This she now delayed for a short time, and standing erect before me, a plain, thick white sack-like garment developed itself over her dress, reachsmiled as her mother had previously done, and | threw herself affectionately into my arms, pressing her lips to mine and exchanging many kiss-

es. The sack was probably intended for some occult shield or other purpose, on the same principle that the lace had been used by the mother under similar circumstances.

A female spirit next came that I could not identify. On her intimating that she was a medium I named several whom I was acquainted with, to all of whose names the spirit shook her head. She repeatedly passed her hand over her front hair, which was very smooth and lay parted from her forehead diagonally over her temple. Finally, Molly, the Indian control of the medium, rapped on the letters A and S, whereupon I responded it must be Achsa Sprague, to which name she assented. The husband of the medium then remarked that Achsa used to wear her hair very much as had been represented by the spirit. This spirit had not been announced at Mrs. Rockwood's. She however not unfrequently (as well as through other mediums) came there with my family when I was present.

The form of another daughter, who passed from earth in embryo, was the next to come. She was of a darker brunette complexion than her mother and sister Anna, with rery dark hair, and taller and more robust in form than either of them. She had shown herself to me once before only, at my own house in Rhode Island, with the same characteristics that attended her on this occasion. She, like all the rest of my

A spirit claiming to be Caroline Hall, a niece of my wife's, and intimate friend of my daughters, was the next to manifest. She was beautifully clothed in white garments, with an elaborate head-dress, singularly plaited in front, and decked profusely with lace and other ornaments, which was in accordance with her disposition and taste when on earth.

Lastly a young lady, who said she passed away when in her teens, came, and before leaving pretty satisfactorily identified herself as a Miss Auchinelop, a friend of my daughters, whose father came annually from New York and occupied a summer residence he owned in Newport,

There had now twelve different spirits materialized their forms, each one and all nearly as palpably, and in most respects as tangibly, as if they were still denizens of earth. There were no two of them, but what differed materially from the other.

The hour of ten had arrived, and Molly, the Indian guardian, guide, and personal care-taker of the medium, told us that the séance must be closed. I asked Molly if there were any other spirits present. She replied that the Parker man and another man were there, but that the medium's strength was exhausted, and they wanted her to say they would come to me next

I may say, in conclusion, that this lady does not profess to be a public medium, nor does she solicit the "patronage" of any class of persons whatever, much less of those who visit mediumistic séances for the mere purpose of gratifying an idle curiosity, whilst her physical, mental and spiritual organisms are of altogetheritoo delicate and sensitive a nature to bear the society of the professional "tester of mediums," whose presence is not only unwelcome to her at seances but absolutely very injurious to her health.

THOMAS R. HAZARD.

ALPHABETICAL ALLITERATION.

An Austrian army, awfully arrayed Boldly by battery besieged Belgrad Jossack commanders, cannonading, come, Dealing destruction's devostating doom. Deaning destruction: a tevnstating doom.

Every endeavor engineers essay.

For tame, for fortune—fighting furious fray;

Generals 'gainst generals'grapple—gracious God!

How honors, heaven herold hardillood!.

Infurbitt—findiscriminate in iii,

Kinsman kill kinsmah—kinsmah-kindred kill!

Labor law levels lottiest, longest-linest—

Men' march 'mid mounds, 'mid moles, 'mid murd'rous hings.'...

Now noisy, noxious numbers patice nought.

mines. It is much on the state of the march mines. It is mines. It is not on the mines of the month of on the mines of the month of the mines of the

Banner Correspondence.

Connecticut.

HARTFORD,—F. E. B. writes, Dec. 28th: "Mrs. downward in folds on the floor, became of as Abby N. Burnham has been here for the past two months, and has held two public meetings every was transformed into lace of sufficient volume | Sunday, and sometimes one on a week night, having to fill a large-sized bandbox. Before retiring crowded houses all the time. Even on the storni-

was transformed into lace of sufficient volume to fill a large-sized bandbox. Before retiring she lifted her veil and kissed me, as her mother and sisters had done, her lips being as natural and warm as the others. Constance was surpassingly graceful in figure, but more slender in person than her sisters.

Mrs. Juliette T. Burton (the well-known accomplished lady and writing medium), a much loved friend of my spirit-family, came next, as had been announced at Mrs. Rockwood's. Her general personal appearance and manner were very like hers when in earth-life, and I have no doubt of her identity, although I could not vouch for it with the certainty I would that of several of my own family who manifested on this evening.

My daughter Mary, who passed away in childhood in 1842, aged about two years, came next. She was yery erect in figure and somewhat taller than her mother or either of the sisters that had so far materialized. Her complexion and hair were rather light, though not so much so as her sister Fanny's. She held toward us in her hand for our observation anoblong piece of white material of the size and thickness of a primer, from which she proceeded to 'develop a great quantity of lace, as her mother and sisters had previously done in different ways. I asked to be permitted 'to take her in my arms as I had be permitted to take her in my arms as I had be permitted to take her in my arms as I had be permitted to take her in my arms as I had be permitted to take her in my arms as I had be life to the permitted to take her in my arms as I had be life to take her in the life. I her force it is sufficient to her promoned a feetile state of the promoned in the lafe. I have heard such as a good many applications for private state the heart so the her so he her sister family. Tables he held her promoned a feetile of her, on which is engayed ting was presented to her, on which is the promoned a feetile state of the private state of t

Last Sunday the temperance reformers here had Mrs. Last Similary the temperance reformers here had Mrs. Burnhards speak on temperance for them in their half. I believe it is not usual for these reformers to join hands with Spiritualists in their labors, which makes it all the more noteworthy as significant of the advance of liberal ideas."

Massachusetts.

BOSTON.-Capt. H. H. Brown and M. C. Vandering well downward. She then lifted her yell, cook unite in the following eard: "After over four months' sojourn in Eastern Massachusetts, we desire. upon leaving for our work elsewhere, to return our ship-erre thanks to the hanner of Light for its kindnesses, and many favors to us, and through its columns to tender our thanks to the Children's Progressive Ly-ceum, and the friends of the cause in Boston, who have done so much to make our stay pleasant. Mr. Van-derenok would especially kindly remember the friends in East Milton for the rosewood crutch which makes his way easier.

In East Milton for the rosewood crutch which makes his way easier.

We would also say it is our hope to return to Massachusetts in time for the fall camp-meetings, and it will give us pleasure to then meet again our friends, and remain in New England as long as may be destred.

Our spirit friends have urged us to give parior lectures during the week-day evenings, and we will do so whenever the friends on our route will make the arrangements. Where a hall caunot be procured this as good plan. We can be addressed at any of our amountments as resorted in the Bannor, or permanent.

appointments, as reported in the *Bannor*, or permanently at Allegan, Mich." AYER,—Elijah Myrick, Esq., as was announced a few weeks since, forwarded his contribution to the Peebles fund-the date of his letter being Dec. 24th; and

his epistle was so earnest, and his words so apposite, that we have decided to put the following extract on record :

"To-morrow we commemorate the anniversary of the birth of 'our Saviour.' (2) Why not remember our present saviours, here with us to-day? Let us honor and love 'our brother whom we have seen.' God and Jesus will agecyt this as done unto them. Aneignt Paul is outdone by our modern Paul—Peebles—in travelling more, and preaching more and better doctrines, in 'pressing toward the mark for the prize of our high eep calling.' Let us not neglect, but bless and help our prophets while they are with us."

New York.

BROOKLYN .- Charles R. Miller writes: "The Brook-In Spiritualist Society have now one of the finest publie balls in the city, centrally located, with scating capacity for eight hundred. Since the summer vacation

mediumship of Mrs. Danskin, and published in the Bannor, purporting to come from Blanche Worthington, of Baltimore Co., Md. I know it to be a fact that a
lady of that name, and a resident of Baltimore Co., Md.,
departed to spirit life some to months before the
message was received. About the same time there
was published a message, received through the mediumship of Mrs. Rudd, from B. H. Rudarnson, formerly
of Baltimore. He says that he was connected with the
press. This is true. About cichteen or twenty years
ago Beale H. Richardson was the editor and proprietor of the Baltimore Republican. He has been in
spirit life some ten or twelve years."

Address at a Spiritualist Funeral.

The following beautiful and touching sentiments were uttered by Mrs. Eliza M. Hickok, at the funeral services of Mr. John G. Abbott, of Charleston District, this city:

Whenever, wherever, however we are called to stand in presence of that Power unto which all must bow at last, we are conscious of a solemn awe which no other presence inspires. We feel a tender reverence for the still and silent form deserted by the spirit. We step more softly; we speak more gently, we feel more deeply, and with careful hands perform the last offices, as it we teared to break the shinder which is eternal- as If we feared to disturb the exceeding peace which the blessed angel has brought. And the harshness and the discord and confusion of life seem held in abeyance by the strange hush which pervades all. The grandeur of life is better seen in view of death, its importance more clearly understood when we are reminded how uncertain it is. Even stranger hearts are touched by a tender pity, and we give our 'Andest thoughts to the departed. If they have erred, we find it easier to forgive; if they have been kind, we sorinto row for them; if they have been noble and true, we mourn their loss and bless their memory Quite recently I stood beside the still form of a fair

young girl a stranger whem I had never met In life; but my heart ached as I looked upon the beautiful face so little marred by the hand of disease; not because the sweet rest had come to her no, but for the hald, ctuel fate which could make one so young thed of life. But little more than one score of years had marked her stay on earth, and yet it feld no brightness for her. Homeless, dependent and despatring, because some cruel blight had wreeked life's hope even in its early morning, she had turned to the pale messenger as a welcome friend. Notional offerings of love and respect were there, only the flowers given by the kind lady whom I accompanied, because there were no friends to think of them. Oh, it was pitiful." And yet one felt to rejoice for her. I thought then if we might only give a little of that love and tender sympathy to tired, starving souls on earth which we send out after our beloved ascended ones who need it not, how much more of happiness could exist in this fair world. But human affection is strong and clinging, and there is a tenderness, pathetic and beautiful, in the expressions of grief, which bespeaks the worth of a departed life, which tells how it has endeared itself to those with whom it has been associated.

Such an occasion is sacred and impressive, being us higher, making us better. Through all langua ity there rims a slender chord of sympathy, who is will sometimes thrill responsive to the grief of others. How much deeper, then, must be our feelings, how mach more intense our sympathy, when we often our last trivate to one who has been a kind, personal friend, one as baye known to be thoroughly just and faithful; one beown and respected among men, that to butinate this dos, and worthy of all horor is this the closing scene of mortality. When I remember the untiring devotion of this departed taber and of those who yet remain to the gentle one who passed beyond but little more than one year ago, and who in passing left but sweet and lovely memories swhen I think of those faithful ministrations to her in the last lonely lours, I feel that all honor is just, all respect and sympathy merited. The mortal life just ended bears record of a kind, generous spirit, a heart responding quickly to the call for help and sympathy, withal quite indifferent to the world's consure or applause; a soul capable of doing good without a thought of reward or praise. Such a life needs no extended enlogy. Such a life is its own best illustration; best exemplifier of what is good and true. This completed life, so well improved, witnesses to many virtues, to firm integrity, to honest purpose, to honorable motive, to pure, imselfish loyally and love. Into over and above all cles seems to shine most clearly the inscription, faithfulness. Total life's cares, duties and requirements, faithfulness. Friends, in the light of that shining record, returnesser what the Master said should be the welcome after such a life; "Well done, thougout and plathful servant, enter thou into the joy of thy Lord." No greater reward, no higher gift can be pronounced. Oh, not in the darkness of doubt or despair, not with wild, passionate rehelifon do we sorrow that the sun of this noble life has set, but with a tender, chastened grief, looking through a mist of tear Such an occasion is sacred and impressive, buding as higher, making as better. Through all lanearity

serimic Knowledge, he both his failtful activation that he designated histlighted man and cultivated, that he will give to Foot Inediants and a giveling the will be seried to be a seried to the seri

TO BOOK-PURCHASERS. A 115 W. P. Matteres in 4 R. Seatters, Noon Monte Rep for sele a connecte assistent of of Spiritual, Pro-Bresilve, Reformatory and Miscellaneous Books, If While the rad feel of While the rest let at.

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Temps which, or near the Books, to be not be Express, must be accompanied to a companie to the which the money forwarded some sufficient for the letter to the money be paid to the first the content to the content to the letter to th Terms (190). Streets of loss 8, 15 for 900 W Exploses, under the accomplete decreased the 10 to 1000 When the modes forwarded search office at forther the corper, the soliday remove to part (0.00), studied when the courter the amount of each order. At his cases perfect the corper of the amount of each order. At his cases operations could be the amount of each order. At his cases operations could be the amount of each order. At his cases of the first and the second of the first and the fi

SPECIAL SOTICES.

SPECIAL NOTICES,

"The problem of the problem of th

Banner of Light.

BOSTON, SATURDAY, JANUARY 18, 1879.

street Loner Ploor.

WHOLESALE AND RETAIL AGENTS: 14 French is Street Lording

THE AMERICAN NEWS COMPANY, ..

COLBY & RICH.

PUBLISHERS AND PROPERTORS

procedure the reference and the second secon

" "The Witch of Endor."

The Woman of Endor appears to give the and true translation. The King James translates week. is of the Bible though the hapter head." Witch of Lindon Toxici the name the in privide gren e. to the probable of the King when its a professed wit I derive and whom it is latten, not newsparagraph elipsed from our files, which in this way to dayle and operate. The person contains the amount ensent of the arrival in volume from its nutliesting engage e.

One of the latest of the Patsons who makes is the "Rev. Dr." Herfold, of New Yorke, He not long sate page had a set distourse from this jext. He called Soil's visit to the "wifeh." during which othe spirit of Similal was called up, "one of the most have triens events of which the we have any account." That is supposing 100 in trade and general depression such as I never Hatheld to be a reason of counts ient its remainfair. Socially we are clouded with the formation. Nevertheless, he confesses him all death of the Princess; politically we are harabeliever in wite headt, though he is no destable by a government on which all progress exies Hatheld to be a versely of counts ient ina believer in witchmaft, though he is nealest. enough to call it of all things invited us. Ho is shade, that neglects home duties for foreign enough to call it of all things invited us. Ho is simperial direworks; and financially we are in tleased to say that "thore is in invisible world. Climmerlandathness." in which various orders of spirits live and act. and there is a lare possibility of persons in the cantations behind a ricens of around tables can Men's Congress, Boston, was a successful and avail over disensionlied spirits, and Modern creditable affair. Trement Temple was througed Spiritualiste, that a teterals to convey commanistic a late hour, the singing was excellent, and desh, is intworthy of belief."

Very well, so long as la garnet understand the "mystery." But suprose a few other peeple beside himself do in a measure comprehend as to know how to comply with them so as to and political firmament. bring about practical results. It is no part of Dr. Hatfield's or any other person's business a them. These beliefs of ours do not come and go. with a sound of thunder. Hatfield only shows reason.

This self-opinionated parson keeps on his feet long enough to say still further, "Depend upon it, good spirits, if they have anything to tell us. will not communicate through witches, or through men and women who have backslidden from God, who have the Bible and Christianit; and who would, if they could, dissolve that most sacred relation-the relation of marriage. Surely God is not in all this thing; and because he is not in it we are warned to have nothing to do with those who pretend to hold communication with good spirits or bad, in the unseen world." And Hattield supposes that weak anothema disposes of the whole matter. But he has merely blown a familiar squeak through his penny trumpet. How does he know of such a certainty that " "God is not in all this thing "? How does be know that only bad spirits hold communication with mortals? In fine, how does he know angthing whatever about it? When he talks with so much assurance about believing in the Bible, which translation does he mean to follow? With the same justice and sense that he denounces all who do not look at the Bible as he

no man onter heaven who denies the Donay Bible, who hates mass," and so on.

Running all through Dr. Hattield's talk and coming out into plain sight at its conclusion is the vital, the inevitable admission that Spiritualism is ten ! Only, according to men like him, it is true in a bad sense. So much the worse for him, then. But enough that it is true avail. If, however, the bad spirits can come, why may Control was I have Pattern and for sale has not the good ones likewise? Would be not very by the latter rather than theiformer? How preposterous, when the era of a reunion of disembodied spirits with mortals has dawned. that these ministers should come out and declare for the spirits whose evil could easily be neutralized to the presence and influence of good ones! The fact simply is, that the Hatfield stripe of men feel and know that spiritcommunion practically winds up their business, and they cannot tell how soon. This is what The Popular control of the state of the stat had community are n with the spirits at all? These finales of the parsons sound very much like Joyen ratio Lame to ctions, and such they will proved to be when the New Dispensation shall the hearts of men, and, "east in a dis-One; hold, the world's new cycle shanes the

The Present Issue

PUBLICATION OFFICE AND HOURSTORE... (1) the Barrer of Letter as well be called the No. 9 Monigomery Place, corner of Province Life 11 Et. N1 Mil B, as we devote a large polition of our space to real article peports, specially revised and enoughd for our columns by their THE NEW ENGLAND NEWS COMPANY, authors, a two thoughtful and exhaustive disourses, the one delivered in Brooklyn, recentis, by Prop. J. R. Brenaxax of New York, and they there pronounced Jan. 5th before the Parer Mehodial Society of Spiritualists in Boston, & Rix. John Tyennan, of Australia. Both of those orations morif the closest, attention on the part of our readers.

As a natural consequence we have been addied togentall on editorial matter, and to Home Letter at the power withhold for a yet lenger season many correspondential favors which we looked to utilize at the present date. Among the multiplication of the present date. courds a letter from our valued English corre-* The Mission of March of the Color of the Spondent, M. A. Oxon of London. His favor Extractive of the property of the state of the will appear next week, in company with other forth above and matters of interest which have been contributed for simplification of the state of the state

The annual meeting of this prosperous enters Boston, on Wednesday, Jan. 3th, and the stockholders were generally represented in person or In proxy. The election of officers resulted in up and treats of her peculiar chain teristics. Di. H. B. Storer, of Boston: Directors, B. F.

get Accepts condent writing from Brooklyn, N. V., under a recent date, forwards us a brief sunder consideration is newly recombed to the New York City of a celebrated medium, but original chapter they translated "the wirele" gives no details of residence, etc., and asks: butes always deforminated "the woman of Aus." When estimizers come to New York why do has, howevergendared ever since; and is the stiting their address; terms, and hours, so that, Heralizing tenden a of the times, an idly on with him in his interred recommendation that the increase of the spirit of projudice and has they not only in New York, but glawhere—typicsentation of the codinactions also means make more general use of our advertising colpolicy-which has ruled the translators of that up as a medium of communication with the pullit .

23. The telegraph has of late frequently use of this spurious nomenchance in order to brought the intelligence of "dayed times", in get in a few of their soot against Spiritualism. Faginal, and the following, which we extract trem a letter recently written to us by a promineut centleman in Lordon, evidences the truth of these eports in a manner remarkable for its power and condensation:

per The Bayard Taylor meeting, held in reflesh, having intercourse with these internal speciful remembrance of the life services of this spirits by unlawful ares, and employing in a distinguished author and poet, on Friday evenlimited way their power and incluence: No in- ing, Jan. leth, under the auspices of the Young cations from departed spirits to spirits in the the speeches were of like character. Dr. O. W.: One of the three great Presbyterian churches Holmes read an original poem written for the occasion by Henry W. Longfellow, and the plate form was graced by the forms of Ralph Waldo Emerson, A. Bronson Alcott, Hon. Richard trines of the Westminster standards. There the "inystery," or at least so maich of its laws. Frothingham, and other lights in the literary, have also been signs of a breaking up in some of

to launch out his rapid condemnations upon lishes from the Ohio Stuats-Zeitung the article concerning Mrs. Anna Stewart's seances at Terre Haute, Ind., which was translated into himself a bigot by what he says. He is talking German from the original printed in our issue very freely of what he personally knows nothing of Nov. 14th, 1878. The first-named paper also: about. And he shows plainly enough that he is refers in its news columns to the annual meetmore frightened in his business interests by the thir of the Philosophical Society of Leipzig, growth of Spiritualism than he is for any other, whereat the "Scientific Treatises" of Prof. Zöllner and his spiritualistic experiments with Dr. Slade were discussed for several hours, the Wirth, President of the Society.

> 12. Upon the subject of woman suffrage our new Governor in his inaugural address says:

> "The claims of women to the right of suffrage have too firm a basis in natural justice, and too many carnest and able advocates, to be thrust lightly aside. It seems only reasonable and fair that these claims should be laid before the people for acceptance or rejection, in the form of a constitutional amendment, thus transferring their examination and discussion from the Legislature, which can ill spare the ting, to a wider mena, and remitting them at once for decision to the final tribunal."

The Secretary of the Treasury recommends that \$10,000,000 of fractional currencyscrip of the denomination of 25 cents and 50 cents-be issued the present year to meet postal wants. It is a capital idea, and if carried in the people in many ways, but a sure source of revenue to the post-office department.

Decease of John T. Gilman Pike, M. D.

In the full bloom of manhood, ripe with exerience and medical knowledge, the wellknown physician, J. T. Gilman Pike, passed to the realities of the higher life, early Friday! morning, Jan. 10th, very suddenly from an attack of heart-disease, in the sixty-fifth year of beings would at all times be vonchsafed to us if we his age, from the Pavilion, 57 Tremont street, would strive rather to develop our inner natures and ing: this city, where he had resided for many years, a unfold our mediumship in the ordinary walks of life, Dr. Pike was a man of liberal education, studied | rather than by spasmodic endeavors to reach after medicine in the Allopathic School, but with his advanced ideas as to what a true physician should be, he soon discarded the cramping and rigidly enforced rules of that Fraternity, and practiced on the eelectic system, treating his patients according to their needs.

Dr. Pike was very sympathetic, kind-hearted, liberal in sentiment, generous to the afflicted. and highly esteemed by all who had the pleasure of his acquaintance. He was a widower, had been twice married, and leaves a daughter by his first wife, and a son by the second.

The funeral services took place at the residence of his son, Chas. H. Pike, 16 Hudson street, Boston Highlands, at 2 welock, Monday after-and others, in Concert Hall, Market street, Lynn. Mr. noon, Jan. 15th. The noble and manly form and sevene face looked as natural as if in the enjoyment of a peaceful sleep. At the head of there again Sunday evening, January 20th, and every the casket was an elecant thoral emblem in the Sunday evening in February. The audience presented the casket was an elegant doral emblem in the form of a lyre resting on an ample base, the gift of Messrs, Colby & Rich. The house was filled by relatives and dear friends of the departed. Brothers of Oriental Lodge of Odd Fellows, of Eighth Congregational Society (formerly Theo-Clapp, sang three appropriate selections. Dr. Dutley's remarks were very liberal, highly spiritual and soul-elevating.

The remains were taken to Portsmouth, N. II., the home of his daughter, for interment by the side of his first wife.

write, informing us that at a scance arranged | for by the latter, and held Sunday evening, Jan. 5th, in a room over Everett Hall, Brooklyn, whereat both correspondents were present, in company with some fifty others, Alfred James, the materializing medium of Philadelphia, conhair, a cap, etc., which on being displayed were vent, and a forecasting of some of the results sure to those which had at a previous scance graced the of the neeting by several selections, one of which was several forms making their appearance from the the hymn "Nearer, my God, to Thee," the words being prise of Spiritu dists was held at Eagle Hall, peabinet. They inform us that the discovery is given in connection with new music composed for them beyond dispute, since they retain the articles in j by Robert Cooper. At the conclusion of Mr. Tyerproof of their position-James having left, pre- man's remarks which we shall print in a future issue; cipitately, the hall and the city. We give our the returned thanks to the Boston Spiritualists for the breachers of the present day an one of sure ble the che ice of the old board, with one exception, readers the benefit of this information. Up to cordial reception and attentive hearing which they had deal of trouble and anxiety, fidging by he perious follows: President, H. S. Williams, of Boss, date of going to press we have heard nothing necorded him. sisten of with which they return to har yellish ton. We a President, two. Hosmorrof Boston: from Mr. James or his friends; we are hardly cration. One minister after another takes hat Treasurer, W. W. Currier, of Haverhill: Clerk, ready to decide—in the light of past experience -that all the accounts turnished us by divers The old sayles in disjugation is, that the first stage s, of Wareham, W. F. Nye, of New Bedford, parties who have attended Mr. James's scances thing to be done is stylet contourly with a sound. E. G. Brown, of Charlestown, W. D. Crockett, in Philadelphia, and who have represented thems and clear definition.' So in this marter, the first of Boston, Dr. H. H. Brizham, of Fitchburg, selves as thoroughly satisfied of the genuines when he reached the Atlantic side of the continent, thing to be differed start our with a screen. The report of the President will be given next mess of what they have seen, are vitiated by this precluded his answering several calls which were exepisode, and shown to be wholly without foun. dation. We agree with the position of Mr, Roberts in Mind and Matter, Jan. 11th, when he says; "We want fuller information upon the subject than we possess before forming a judge. An old favorite in Boston, will occupy the platform at ment in the case " in its entirety.

RECEPTOR TO SPIRIT "MAGOIL"-The anmual gathering of the friends of the Indian This interredation this pions described, they not insert an advertisement, in your paper [maiden, Spirit "Maggie," one of the controls of Mrs. Nellie Nelson, of this city, assembled in Bible is thought analyzable by many minds, the Spiritualists who subscribe for your paper large numbers at Hotel Norwood, the residence will probably solutions to be printed year after in this visinity could call upon them: "We are of the latter, Wednesday evening, Jan. 5th, and for an academician. The absolute accuracy of Jan. 5th and 12th. Would be pleased to make further will protectly end the printed year after the absolute account of the printed year after the absolute account of the words clothing the thoughts to which she and studious non-end this class is, under the they so frequently neglect to do so, but join and studious non-end this class is, under the thoughts to which she gave utterance was long since acknowledged by a gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the thoughts to which she gave utterance was long since acknowledged by the last the third that the thoughts to which she gave utterance was long since acknowledged by the last the third that the thoughts the gave utterance was long since acknowledged by the last the third that the third that the gave utterance was long since acknowledged by the last the third that the gave utterance was long to the third that the third that the gave utterance was long to the gave utterance wa preciative friend, graced the walls of the host- How much this is due to the lady herself, and how ess, and elicited numerous complimentary remarks. Several other choice presents of a floral and artistic character were also given to " Magitual service. The company was agreeably entertained musically by Miss Blood, of Springfield, Mine. Use ellie and Mr. C. W. Sullivan. These songs were interspersed with brief and traternal speeches from Dr. Richardson, Mrs. N. J. Willis, entranced, Dr. Currier, Mr. John Wetherbee, Rev. John Tyerman, J. B. Hatch, Mrs. Folsom, Miss Carr and others. A bountiful collation followed. The whole affair gave great satisfaction to all concerned.

> 25 In the course of the editorial briefly summing up the results of the year 1878, in the field of religious matters, the Boston Post accents the feeling of hearing now so widely extant in the world concerning church systems and their inculcations, as one of the most cheering signs of the times. "There has," it records, "among other notable occurrences in this direction, "been a breaking up of the hide-bound system of theology which has so long prevailed in Scotland. of that country, the United, has in Synod agreed to a declaration which materially mod. es and in some features opposes the distinguishing docthe hard-bake doctrines that have generally in this country prevailed among the evangelical 22 The Sacamoth (Ga. Abend Zeitung repub-denominations; and we must reckon all such discussions and agitations among the factors of religious awakening and advancement."

& An inhuman slaughter of Indian prisoners by United States troops is reported at Fort Robinson, Neb. The captives were almost naked, and suffering intensely from the cold, even in their sheltered quarters, clothing having been promised, but was not expected for two weeks. The wretched beings attempted to es-Professor's position being ably defended by Mr. 4 cape, when the cavalry charged on them, killing over forty, and pursuing them as they fled, shooting them down mercilessly. Comment is unnec-

> Fir A correspondent writes under date of Jan. 10th: "Last Sunday Mr. Baxter was in Brooklyn, N. Y., and we learn that the largest gathering for years was convened in the main hall of the Brooklyn Institute. Much interest was evinced. He will speak in this place throughout the month, and possibly in Williamsburg one evening. He returns to Massachusetts every Tuesday to attend to appointments near home."

effect by law, will not only be a great benefit to clairvoyant vision was opened, and he saw hov-

Read specially what is given in this numthinks he does, might the Pope of Rome say to En John Wetherbee's reply to Prof. Denton, ber in the "Questions and Answers" him, and to the like of him, "Depend upon it, put in type for this issue, will appear next week. ber in the "Questions and Answers" division

W. J. Colville in Investigator Hall.

On Sunday morning, Jan. 12th, this place of assembly was filled to repletion to listen to a discourse from this gifted medium. The subject treated on that occasion by Mr. C.'s guides was "How to Render Ourselves Fit Channels for the Highest Inspiration." The control contended that the assistance of the highest spiritual some ideal and impractical condition of being. The philosophy of mediumship was somewhat elaborately dealt with. The audience at the close of the discourse propounded several queries bearing upon it, and ex-pressed a wish that this theme be continued at an early opportunity. An impromptu poem closed the exercises.

It is announced that next Sunday morning Madame Usonelie will play and sing (under inspiration) at intervals during the meeting. The services will commence at half-past ten o'clock. *The admission to these meetings is free-a collection being taken up at the close to defray necessary extenses.

Lynn.

On the evening of the same day Mr. Colville commenced a regular course of Sunday hight lectures here-F, made a few introductory remarks, in the course of which he announced that Mr. Colville would speak for a subject: "Our present system of finance, and the improvement suggested by Spiritualism." The discourse which followed was appreciated fully by the people in attendance. An impromptu poem on "Love" was the closing number on the order of exercises. which he was an honored member, were present. This course of Sunday evening meetings in Concert The Rev. Dr. J. L. Dudley, of the Twenty- Hall will be regularly convened at 71g o'clock, will be free as to admission the expenses being borne by pridore Parker's), officiated. A choir, led by Mrs. vate subscription, and may already be considered a success. Though Mr. Colville speaks in Providence, R. L. next Sunday evening under the auspices of the Free Religious Society: the Lynn committee assure the public that they have made arrangements for an interesting meeting on that date, and hope for a good attendance.

Brooklyn, N. Y.

An account of Mr. Colville's late visit to the "City of 2.5 Messrs, W. R. Tice and S. B. Nichols Churches," prepared for this issue, will appear next

Mr. Tyerman's Farewell Legture in Boston.

On Sunday afternoon last, Mr. John Tyerman, of Australia, closed his brief engagement with the Parker Memorial Society of Spiritualists by a logical and elocerning whom Mr. John Oakley, et als., have quent discourse, which had for its object a reviewal spoken in these columns, was discovered to, and presentation of the destructive and constructive have, secreted in his coat, silk garments, false work which Spiritualism has accomplished since its airecognized by the company as similar, at least, to follow it in the future. His address was well received by a good audience. The choir added to the harmony

Mr. Tyerman will speak in Brooklyn, N. V., on Friday evening, Jan. 17th. and will sail for England, on his way to his Australian home, on Saturday, 18th. It is a matter of regret that he should not have had a more extended hearing in New England, and the East tended. We wish blin a pleasant voyage, a successful

Ed. S. Wheeler. Parker Memorial Hall, next Sunday afternoon

Appreciative of Mrs. Richmond.

As Mrs. Siddons was to the actresses of her day, so is Mrs, Richmond to the female trance February and March, Address him Greenwich Vilspeakers of hers. She is the queen of them all. lage, Mass. Her rhetoric and her elecution are pure enough Mrs. A. E. Cunningham was in Newburyport, Mass., sentation of her spirit-home, the gift of an ap- X, P, Willis, among other literary authorities. much to the spirits whose mouthpiece she claims to be, is, of course, problematical. The "control" yesterday [Dec. 29th] was said to be Theodore gie" from friends whom she had rendered spir- Parker, and there was nothing said of which Theodore Parker need have been ashamed .- [Boston Herald, in the course of its remarks on Mrs. R.'s closing lecture in this city.

> and residence from No. 9 Hayward Place to 31 Indiana Place, Boston. He has fitted up the building for the purpose, and is now prepared to accommodate transient visitors in Boston with rooms, and the conditions of a quiet home.

> FT Prof. J. W. Cadwell does not cherish a high appreciation of "Psycho"-on the contrary, he writes us that on the (threatened) return to Boston of that remarkable Androide, he purposes to "have a Psycho ready to 'expose' the exposer.(?)"

Kir Our highly esteemed friend and valued correspondent, Allen Putnam, Esq., has been called upon to part with the material presence of his beloved wife-Mrs. Sarah B. Putnamwho passed to spirit-life Sunday morning, Jan. 12th, at the advanced age of seventy-three years.

Mr. M. C. Vandercook's numerous friends at East Milton, Mass., gave him a reception New Year's eve, and presented him with a valuable rosewood crutch. Capt. Brown gave one of his eloquent parlor lectures on the occasion.

Mr. Tebb, 7 Albert Road, Regent's Park, London, Eng., will please accept thanks for documents on Anti-Vaccination.

Our special correspondent, Prof. S. B. Brittan, will give his views on the Fancher case and other topics in our next issue.

The report of the election exercises of the Cleveland Lyceum will appear next week.

Wash. A. Danskin has an excellent article on TRANCE MEDIUMSHIP, on our sixth page.

A well-to-do business man of Troy, a firm believer in Spiritualism, lately lost his daughter, a beautiful lady, by death. He now asserts that almost daily, and sometimes several times per day, the spirit of his beloved daughter visits him, apparently in the flesh, and clad about as min, apparenty in the nesh, and characteristic she was wont to dress in days gone by. He declares that she moves about the house, opening and shutting the doors through which she passes, and that she has conversed with him and played upon the piano.—New York Evening Telegraph

Banner of Light:—We call attention to the prospectus of this paper in another column. To ly respected citizen of Oswego, Ill., (a native of Bristel, N. II:) passed to spirit-life Dec. 28th. III has long been a firm believer in the Spiritual Philosophy. Near the close of his earth-life his clairvoyant vision was opened, and he saw hovering over him the spirits of departed friends.

Ro Read specially what is given in this num—

Banner of Light: brospectus of this paper in another column. To believers in Spiritualism the Banner of Light must be invaluable, and to all who care to investigate the phase of science and philosophy which is advocated in its columns, it must prove are always tilled with interesting original matter, and in typography its pages shine with a neatness seldom surpassed in the printing art.—

Norwalk (O.) Experiment.

Writers in favor of capital punishment often speak of "hanging rocks."

Australian Items.

(From the Melbourne Harbinger of Light, Dec. 1st. 2 Mrs. E. H. Britten is still meeting with great success in Sydney. She is lecturing three times a week to excellent houses, the Sunday evening lectures at the Theatre Royal being full to over-flowing. One of the Sydney papers devotes up-wards of a column to her lecture on the "New Bible," and from another we extract the follow-

ing:
"Mus. Emma Hardinge Britten.—This lady lectured as usual on Sunday, at the Theatre Royal, to an immense audience, which filled every part of the building. Her orations are so brilliant and so grandly delivered, that even those who have no sympathy with her religious views flock eagerly to hear her, and, having once heard her, do not fall to return again. We refer our readers to our advertising columns for information as to Mrs. Britten's next lecture."

As Mrs. Britten's next lecture."

as to Mrs. Britten's next lecture."

As Mrs. Britten is willing to pay Melbourne another visit before returning to America, there is little doubt but that arrangements will be made for her to deliver a series of lectures here in the early part of 1879.

Mr. WALKER'S LECTURES.—The Victorian Association of Spiritualists having succeeded in leasing the Academy of Music from Mr. Aarons for thirteen consecutive Sundays, their platform has been transferred from the Princess' to that elegant and central theatre. Mr. Walker for thirteen consecutive Sundays, their platform has been transferred from the Princess' to that elegant and central theatre. Mr. Walker gave his opening lecture there to a large audience on Sunday, Nov. 24th, the subject, "The Resurrection and the Life to Come," forming an excellent basis for a Spiritualistic discourse, which the lecturer did ample justice to. He appealed to reason and scripture against the idea of a physical resurrection, and presented some beautiful pictures of the after-life, showing its naturalness, and adaptability to the requirements of the arisen soul. At the close of the lecture several questions were asked and satisfactorily answered. During the past month it was determined by the Association that a little missionary work should be done, and Mr. Walker laving expressed his willingness to cooperate in this laudable object, he has been engaged in missions to the people of Brunswick, Richmond, and Emerald Hill. He will respond to calls to lecture in any accessible district where spiritual light is needed, or is prepared to meet any representative clergyman in friendly discussion on Christianity or Spiritualism.

Since Dr. Slade's return from Ballarat, the

Since Dr. Slade's return from Ballarat, the pressure of Parliamentary business has prevented two of the members of the investigating comed two of the members of the investigating com-mittee's attendance, and consequently no fur-ther sittings have been held. At the request of several who had not the opportunity of seeing him when last there, he has paid a second visit to Ballarat, and is holding successful séances and diagnosing disease at Lester's Hotel. He will probably return to Melbourne next week, when the committee sittings will be got through as quickly as possible.

Hymeneal.

To the Editor of the Banner of Light:

Miss Ella Ryel, who has grown up in the Cleveland Lyceum and is recognized by one and all as "Our Lyccum Queen of Song," was united on New Year's day in wedlock to Mr. Geo. Williamson of this city. Mrs. W., true to her convictions, will remain in the Lyceum as a worker. From Leader of Fountain Group, she has been chosen as Assistant Guardian, by Mrs. Van Scotten, our newly elected Guardian. May the charming young couple who have embarked on this new voyage have their fondest anticipations THOS. LEES. realized.

Cleveland, O.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week,]

C. Fannie Allyn, who is now lecturing in Cleveland, tour in England, and a safe return to his family in the antipodes.

O., will start for Carthage, Mo., on or about January 27th. Would like to make an engagement for the first Sunday in February, while en route. Will go either by the way of Chicago, or of Indianapolis and St. Louis to meet the demand. Will accept entertainment, and whatever her friends see fit to give. Address, 24 Fulton street, Cleveland, O.

Dr. H. P. Fairfield has two more Sundays in New Haven, Ct. He would like to make engagements for

Capt. H. H. Brown and M. C. Vandercook have left the East for a new field of labor. A card from them will be found on our third page, under "Banner Correspondence." Their appointments will be hereafter announced; their permanent address is Allegan, Mich.

J. Frank Baxter spoke in East Medway under favorable circumstances Wednesday, Jan. 8th; in Brooklyn, N. Y., Sundays, Jan. 5th and 12th, and will continue there Sundays, Jan. 19th and 26th; Tuesday, Jan. 21st, he speaks in Woonsocket, R. I.; Thursday, Jan, 23d, in Natick, Mass.: Tuesday and Wednesday evenings, Jan. War Dr. Ira Davenport has removed his office 28th and 29th, in Fitchburg, Mass., and Thursday evening, Jan. 30th, in Leominster. The Sundays of February he will be in Greenfield, Mass. Parties desiring weekevening engagements please address J. Frank Baxter, Maple, ood, Mass.

Mrs. Augustia Dwinells, the excellent clairvoyant, trance, and prophetic medium, has removed to 150 Tremont street, room 9.

Mrs. Clara A. Field lectured in Grand Army Hall. Quincy, Mass., last Sunday afternoon. She will speak there again next Sunday. She will remain over on Monday at the residence of Phillip Terrill, for sittings and medical examinations. The residue of the week she can be found at her office in Boston.

WOMAN'S EDUCATIONAL AND INDUSTRIAL UNION. -This society is, we are informed, located at 4 Park street, Boston. It is purely unsectarian in its aims and objects; it has an Employment Bureau for the purpose of affording work, if it can be gained, for its protiges, and an Industrial Department where women may bring for sale such articles as they may make: it has a free reading-room, etc.; it will furnish the services of lawyers free to such women as may suffer from injustice; it makes a special duty of inquiring into the status of the saleswomen and waiter girls of Boston, and aims to befriend all efforts looking to the amelioration of their condition. Any ladies temporarily visiting Boston are invited to call at the rooms of the society, as above, and persons feeling in harmony with its objects are requested to enroll themselves in the ranks of the organization.

Paine Memorial Convention and Paine Celebration-142d Anniversary.

Celebration—142d Anniversary.

On Wednesday, the 29th of January, the Liberals, Spiritualists, and all others in Boston and viginity who honor the name and memory of Thomas Paine for his great services as the Author Hero of the American Revolution, and as a Political and Religious Reformer, are cordially invited to attend Paine Memorial Hall and by appropriate exercises unite invendering the occasion one of unusual interest.

The anniversary will commence with the holding of a Convention having reference to the formation of a Joint Stock Company for the preservation of the Paine Memorial to the Liberal cause. This meeting will probably occupy the forenoon. In the afternoon at 2½ o'clock there will be short speceles, interspersed with sones and muste, on the life and services of Thomas Paine; and the anniversary will conclude with a Grand Ball, commencing at 6 clock.

J. P. MENDUM,

Moses Hell.

Arrangements.

J. M. Peebles Fund.

Funds previously acknowledged......\$853,20 . Salter, Chicago, Ill.....

Friends, 3,00
John A. Cooper, Nashville, Tenn. 1,00
D. Henld, Chicago, Ill. 10,00
Proceeds of a séance given by Mrs. R. C.
Simpson, of Chicago, Ill. 18,00
Wm. Osgood, Jericho, Conn. 1,00 Total.....\$887,20

If the women could not east more votes in St. Louis than the men do, and east them more intelligently, they would be very poor voteresses. Give emachance.—St. Louis Evening Post.

BRIEF PARAGRAPHS.

Khir-ed-in Pacha, the new Turkish grand vizier, is a Circasslan. He used to be prime minister to the Bey Tunis, and attracted public attention by a book in which he argued that modern ideas of progress were not inconsistent with the cardinal principles of Islam.

The Children's Stories, by Baroness Von Vay, of Austria, published in these columns, are considered by good judges very fine productions. This lady is a devoted Spiritualist, and a well-known trance medium.

The English victories in Afghanistan turn out to be of the kind that no nation can stand a great many of,

Cold Science needs to be warmed by glowing emotions .- ALLEN PUTNAM.

LUCRETIA MOTT.

Thrice noble woman, who hast lived so long,
And served so well the people's sorest need!
Who still, howe'er thy heart might inly bleed,
Hast ever sung thy cheery, household song;
Thrining from strennous battle against wrong.
With wholesome care thy growing flock to teed—
In pastures green their frolie feet to lend—
To thee the laurel crown doth well belong.
For thou hast shown an unbelieving world,
Most womanly of women, that no less,
In the hot field where deadly shafts are hurled,
Women may keep their spirits' gentleness,
Than when at home, in soft seclusion curled,
They live unmindful of the world's distress.
—[J. Week, in Christian Register.

The Judases in the ranks of Spiritualism are on the

Afghanistan is the place for legislators. They have lots of passes over there.

"Old Abe" (the war eagle) is at the "Old South." It is a question whether he will "save" it, or not. The bigots of Boston got Pettleoat Bishop (W. I.) (the adventurer, now in England,) here to "save" it; but it was "no go." Now Barnum had better send his " What Perhaps that may "save" it! The Post says "Old Abe" has earned \$50,000 since 1865, " and he looks as if he knew a good deal more than Joseph Cook." The Watchman (religious) newspaper thinks the method employed to save the "Old South" a farce, i and so it is. The old building has outlived its usefulness, and should be torn down to give place to a respect-

According to Gov. Talbot the funds in the savings banks of this State amount to \$219,115,751,00, which is evidence in favor of the industry and frugality of its inhabitants. This sum remains, notwithstanding the withdrawal of \$27,480,863.15, which the people needed to use to bridge them over the hard times. Is n't tims pretty good showing for Massachusetts' industry?

I distike an eye that 'winkles like a star. Those only are beautiful which, like planets, have a steady, lambent light—are luminous, but sparkling.—Longfellow.

Of the Revolutionary leaders in the field, Washington, Greene, Wayne, Steuben, Prescott, Glover, Sullivan, Putnam, Marlon, Nelson, Febige, Otho Williams and Kirkwood, died in a little more than sixteen years after the English left the country. Kirkwood was the only one of the number who fell in action, he being killed in the battle of the Miami, by Indians.

Who delegated "the scholars" to revise the Bible? Can any intelligent theologian inform us?

Gov. Rice retires after three years' service with a record that compares very well with those of his immediate predecessors.—Springfield Republican.

We do not agree with the Republican. Gov. Rice's record is not sound. When a man lends his name and official influence to an adventurer from New York, as he did in the case of Petticoat Bishop, for the purpose of casting a stigma upon the religion of Spiritualism in order to "save the Old South," (the money raised by the Bishop flasco was intended for that purpose) such a man's "record" cannot be very brilliant in the estimation of liberal-minded citizens.

HAPPY NEW YEAR! Let it run
Glad as river to the sea,
Flashing like the noonday sun,
Sounding loud its jubiled!
Let it go to homes oppressed
by the heavy weights of life,
With a message manifest:
Joy, for sorrow; love, for strife!

It is said that Greece intends to come to an under standing with Turkey. It will probably take place just before next Thanksgiving!

A CONUNDRUM.-It is said that Yakoob Khan has come into Jellalabad. Now If Yakoob Khan has come into Jellalabad, where is the British army?

Two of Boston's prominent merchants in the dry-goods commission trade attended a funeral in Hamp-shire county some years ago. Both were well advanced in years, and one, the younger of the pair, was of a se-rious turn of mind, and a professor of religion, while the other, although an escellent man, had never joined any church. As they were coming out of the genotery the other, atthough an excellent man, had never joined any church. As they were conding out of the centetry in a chalse together, the younger, thinking it a fitting time to call his friend's attention to the uncertainty of life's tenure, said, "This's the place we've all got to come to," "That's so," said his unregenerate companion, punching the horse with his came to increase his speed, "but let us keep out of it as long as we can," —"Causer," in Boston Transcript.

The malden who listened (only a minute!) to the lover's wall, gave him an awful whaling. He afterwards shipped on a three years' whaling cruise from

Ye "good fellows" of ye anciente tyme, who drank their "filp" and eracked their walnuts and jokes together, have gone "where the woodbine twineth."

The Herald says there are hundreds of persons classed as "lawyers" who are of precious little account to the community, or of but little credit to the

REQUIESCAT IN PACE 1—The funeral of T. H. Powers, of Philadelphia, was attended by the women and mon in the employ of his firm. A watch will be kept on his grave to thwart any attempt that may be made by grave-robbers. Two men will watch by night and two by day, the orders of Mrs. Powers being that their vigil shall not cease for two years. To the tombstone will be attached a key to a watch locked in a case that the men will carry. This watch must have the key at the grave inserted into it every half hour, and will be inspected twice a day to see that it has been carried to the grave at frequent intervals.—From the Philadelphia Papers.

Our thanks are due Alfred Mudge & Son, printers, No. 34 School street, Boston, for specimens of fine calendar work for '79.

The cutters are out-ice cutters.

"Johnny, what does your mother keep a cat for?" "To lay kittens," was the unexpected reply, question for that session came to an abrupt end.

THE MINISTER AND HIS DEACON.—Minister (despondingly): "If you want to fill the church in these days, get a hand-organ with a monkey affected!" Deacon—"The monkey we have already; it will only be necessary to get the hand-organ."—Merrimae

Did the writer of the above have Talmage in his mind's eye?

"A house divided against Itself cannot stand." "If ye sow to the wind, ye shall reap the whirlwind!"

RECEIVED: No. 1 of the Religio-Philosophical Journal's Series of BIOGRAPHICAL SKETCHES OF PROMI-NENT SPIRITUALISTS. The pamphlet contains brief narrations of the life experiences thus far of Samuel Watson, D. D.; Robert Hare; Hudson Tuttle; Giles B. Stebbins; Mrs. Frances Green McDougall; James G. Clarke; Rev. John Plerpont; J. M. Peebles, M. D.; Wm. E. Coleman; E. D. Babbitt; A. J. Davis, and J. R. Buchanan, M. D., and is worthy of present perusal and after preservation as a work of reference. Chicago: Religio-Philosopical Publishing House.

SILVER WEDDING.—Mr. and Mrs. N. D. Foster, of Wilton, N. H., celebrated the twenty-fifth antiversary of their wedding Thesday evoding, Jan. 7th, with unique exercises, at the Fourth-street Baptist Church. East Cambridge, Mass. The exercises, which were well attended, embraced music from the organ, presided over by Mrs. Ash, the marriage exercine, conducted by Rev. H. K. Pevear, and the reading, by Mr. W. B. Foster, of an original poem, written by his mother for the occasion. In the course of the poem occurred a stanza indicative of a gift which was to be bestowed upon the Church, and at the appropriate moment, a screen being removed, the congregation were made aware that a table placed before the jubit contained upon it a fine sliver communion service, the gift of Mr. and Mrs. Foster. Thanks were returned by Rev. Mr. Pevear in the name of the Society. After the ceremony, a reception to the friends, held in the pleasant parfors of Mr. C. D. Folsom, 113 Otis street, concluded the highly enjoyable occasion.

nity and ferocious cruelty, would be a disgrace to the devil himself. But thank heaven, the falsity of those creeds has been demonstrated; and their God proved to be a myth like their devil and hell. A new light has dawned upon us, and revealed a more just and rational theory of sin and its punishment, both in this world and the next. Orthodox theology has, created a number of purely artificial sins, which being artificial, will not be punished hereafter. Real sin is a violation of natural law, physical or moral, and has a penalty annexed to it in the very constitution of things which cannot be avoided. Conscientious unbelief, for example, is not sin, nor are intellectual errors, unless they lead to the violation of natural laws; and therefore these things are not punishable hereafter, as Orthodoxy declares them to be so. Only those delinquencies are punished there, which are not repented of, and atoned for by personal suffering here. And those sins are of two classes—those which injure ourselves, and those which injure others. But you ask, in what does that punishment consist, and how is it inflicted? Supposing we had no information from the spiritworld on this question, and reasoned only from analogy, what answer should we be likely to arbeing, whether physical, mental, or moral, or the laws that govern them in their relation to the rest of mankind; if they do not hear the former of mankind; if they do not hear the former of mankind; if they do not hear the former of mankind; if they do not hear the former of mankind; if they do not hear the former of the set of mankind; if they do not hear the former of the set of the moral to the moral to the moral to the moral pose of the set of the park in the lashings of an awak ened conscience, in exclusion from spheres of light and happiness they are capable of and destined for. That penalty, that atonement may consist in stanted soul-growth, in distressing memories of the park in the lashings of an awak ened conscience, in exclusion from spheres of light and elicity, in dark and disagreche surroundings, in being constrained to do something that will be galling to their pride, or uncongenial to their feelings—it may consist in one or all of these thines, or in some other fact, as the case may be. But whatever it may consist in, you will percieve that it follows incettably in the natural course of things, in harmony will the unchangeable laws of cause and effect; it is part of the wisely contrived and complex machinery of the universe, which is necessary to the working out of the moral regeneration and clevation of the vast human family, in whatever part of the Father's boundless empire its members may be scattered. And when it has a swered its necessary and benevolenced, and when it has a way to be a stantent of the working out of the moral regeneration and clevation of the vast human family, in whatever part of the Father's boundless empire its members may be scattered. And when it has a way to be subjected and incomplete the control of the vast human family, in whatever part of the Father's boundless empire its members may be scattered. And when it has a way to be a stantent of the part of the wisely ordined many and the part of the wise

As misery in the spirit-world, under some form of punishment, is the inevitable penalty of violated natural laws, I would just remark, parenthetically, that according to these principles, happiness must be the result of obedience to those laws: and is not bestowed upon man directly by God, as the reward of religious faith and warding in accordance with ordinary sea. directly by God, as the reward of religious faith and practice, in accordance with ordinary sectarian teaching. The Christian believer, if he infringes those natural laws, will suffer hereafter, in spite of his religion: but if he obeys them he will be happy, notwithstanding the theological errors he may hold; for exactly the same reason as the Materialistic unbeliever will be happy, if he lives in harmony with those laws, though he is utterly destitute of creedal religion. But I cannot dwell upon this point. I would also observe in passing, that these principles furnish a conclusive refutation of the charge that Spiritualish is evil and demoralizing in its tendency. Ignorant and unscrupulous enemies that Spiritualish is evil and demoralizing in its tendency. Ignorant and unscruptulous enemies frequently prefer this accusation against our movement: but they could not lay hold of a more unjust and groundless one. Surely, the belief, or rather knowledge, that real sins cannot be forgiven, in the Orthodox sense of the term, but must bring forth their natural fruits to the guilty; that no vicarious atonement of an innocent victim can deliver us from those consequences; and that our future destiny is in our own hands, and will be determined by our present conduct, is enough to restrain us from willful transgressions, to/kay, nothing of the higher and stronger motives to a good life which Spiritualism supplies. Want of time prevents me from enlarging on this matter also.

Sixthly, the law of unlimited and eternal progression prevails throughout the next world, and

[Continued from eighth page]
days; in a mighty devil, invented by the same hower, whose sole business it is to frustrate and in the large of the same power, whose sole business it is to frustrate his Maker's designs, and torture the noblest work (fod, who excludes the majerity of bis children from his heavenly home, and hamishes them to a region of impendrable darkness and unembered may be added to the continuence of the state of infire and fewer-costs has been demonstrated, and the particle of proved to be a myth like their devil and helt. A new light has alwared upon to a standard their devices of the proved to be anyth like their devil and helt. A new light has alwared upon to a standard their devices of the proved to be anyth like their devil and helt. A new light has alwared upon the six and its punishment, both in this world and make of provels artificial six, which has a standard the partial weights of the provided the provided them to a contract them to be a contract to a contract the provided them to a contract them t

will not need etermity to recuperate. A few months or years of our time ought to be sufficient to recover your exhausted strength, and fit you for some useful mission. What can you do? Oh you will find plenty to occupy your time and tax your energies. Perhaps you will still have a little to do in the way of self-rulture and improvement. However righteous and perfect you may faney yourself at death, as the result of innocent blood-washing and divine grace, there may remain a few unsightly spots in your character to be obliterated, and an odd good quality or two within you, capable of a little further development; and wiseas you may be, you will possibly discover that there are yet two or three things in the universe that you do not quite comprehend. And then, you will have opportunities of doing whatever good you may be able to accomplish for others, and in that way further promote your own well-being. If you leave a wife or child on earth, come back and watch over them as a quardian angel, and assist them, by impressing them with good thoughts and feelings, to live the life you would like to see. Or if you have no relative to whom you can act in that empaity seek out some now means and and an act in that empaity seek out some now means and and an act in that empaity seek out some now makensy wander.

two o'clock.

Charlestown District—Abbotsford Hall.—Sunday evening, Jan. 12th, Mrs. Susie Nickerson White, trance speaker and test medium, gave a very fine lecture in this hall. The subjects of the discourse were: "Silent Voices," chosen by the Controlling Spirit, and "Description of the Spirit Spheres, giving scenes illustrative of the condition of the spirits of each grade," furnished by the audience. A goodly number of the friends were present, and listened with marked attention. After the discourse, several very fine tests were given, which were recognized as correct. Among the spirits who manifested, and were recognized, were those of Dr. H. F. Gardner, (who gave his name in full, and said a few words of cheer and encouragement,) and the Ex-Mayor of Somerville, the Hon. George Brastow. This latter spirit was recognized by a gentleman in the hall—a resident of Somerville—as a personal acquaintance.

Mrs. N. J. Willis will speak in this hall next Sunday evening, Jan. 19th, at 7½.

C. B. M.

PHE OLDE-T JOURNAL IN THE WORLD DI.VOTED

To Correspondents.

#3° No attention is paid to anonymous communications. Name and address of writer in all cases halfspensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

DR. W. O. P., BROOKLYN, N. Y. Yes.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-SPECIAL NOTICES, - Forty cents per line. Minion, each Insertion.

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48 Electrotypes or Cuts will not be inserted.

4D Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear.

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Lydin E. Pinkham's Vegetable Compound is a cure for all those paintal complaints and weaknesses pecu-liar to women. Sold by all Druggists at \$1.00 per bottle, by doz, for \$5.00, sent, by express, "Sent by mail in the form of Lozenges at \$1.00 per box, "Address MRS, LYDIA E. PINKHAM, 23 Western avenue, Lynn, Mass. Send for pamphlet.

d. d. MORSE, the well-known English lecturer, will act as our agent, and tecedoe subscription, for the Runner of Eight at filteen shillings per year. Parties destring to so confiscible can address Mr. Morse at his residence, Elm Tron Terrace, Utroveter Road, Derby, England, Mr. Morse also keeps for safe the Spiritual and Reform Works published by us.

PHILADELPHIA AGENCY.

DR. J. H. RHODES, Philadelphia, Pa., is agent for the Baunce of Light, which can be found for sale at Academy Hall, No, sto Spaing Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 16 York avenue, Philadelphia, Pa., will take orders for any of the Spirifund and Reforms Works published and for sale by Cotta, & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 25 Market street, and N. E. Joinet logath and Arch etreets, Philadelphia, his the **Bunner of Light** for sale at retail each saturday merting.

ST, LOUIS, MO., ROOK DEPOT.

MRS, M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for side the BANNE of LIGHT, and a supply of the Splritual and Reform Works published by Collay & Rich.

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TROY, N. Y. WEENCY.

Parties desiring are to the Spleitant and Reform Workspinelished by Colla & Rich Will be accommodated by W. H. VOSHURGH, at Ranks 14a, concer of Congress and Third streets, on Smiday, or at No. 16 deads street, Troy, N. Y., through the week. Mr. V. will procare any work desired.

SAN FRANCISCO, CAL., HOOK DEPOT, No. 319 Kenthey Street (up states) may be bound of At No. 30 Regumes street (up starts) may be bound on sate the BANNIR of Lifetti, and a general variety of Spiritemalist and Reform Books, at Eastern piles. Absorbate and Reform Books, at Eastern piles. Absorbate and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Storen's Notellive Compound, etc. Catalogues and Circulars made they. Bit Hemitlances in U.S., entremy and pestage stamps received at par. Address HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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ADVERTISEMENTS.

MRS. A. W. WILDES,

Electro-Magnetic Physician,

No. 863 Washington street, Boston. A SURE Remody for Catarrh a cure guaranteed. Sen for \$2.00. Rhenmattsin cured in three days. Office hours 10 to 12, and 2 to 4. Sw. Jan. 18.

A Grand Concert, FOR the benefit of the Musical Department of the Chil-dren's Progressive Lyceum, will take place at Amoly Hall, Reston, Sunday evening, Jan. 19th, and with anspice of the Lyceum Orchestia. Tickets 25vts. Children prets, Jan. 18.

The Orient Mirror.

A N. AID TO CLAIRVOYANCE. Price, \$1.00. Sont hymmil postpaid. Descriptive Circulars (rec. AD-AMS & CO., 20 Tremont serie), Boston. dan. 18.

though pin-worms were crawling in about the rarts dis-cased, particularly at night, "SWAYNE'S OINTMENT," pleasant, sure cure also for terter, all skin diseases, Mailed to any address on needpt of price, 50 cents a box, or three hoxes \$1.25; Address letters 101, SWAYNE & SON, No. 320 North SMM street, Philadelphia, Pa. No charge for advice, Sold by leading druggists, stf-dan, 4.

M RS, C. H. WILDES has removed from 9 Hay-dan, 18, 18, 18, 20, 31 Indiana Place, Boston, Mass.

DR. T. J. GILE'S MAGNETIC PAD

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY:

ISSUED WEEKLY At No. 9 Montgomery Place. Boston, Mass.

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Spiritual, Progressive, Reformatory,

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Then great Infinitude, who seemest like the and in mortals, you will be sure to look after bright sun, who beamest upon us with moons afterbody or something here—you could not be light, tays, who sendest forth the stars and we happy without doing so. behold their orightness, to thre we bow, and ask that the a wilt guide and keep us. Oh Fa-

the animal came along in their order. When the gutth was instactate of the most intense heat had been generated a substance was produced who him itself was mineral, and so on, and on, and in, until you have gold, silver, iron, and variets other minerals too numerous to mention. Following this mineral formation you had the vegetable ints crude state. Indeed I think it would frighten any of you were you to behold the first vegetable life which ever appeared on earth. I do not intend to follow in the footsteps of others, and take sientifically. I am not a scientist, but I know semething for myself, and I can assate you that you would be tilled with wender could you behold the first crude forms, but vegetable and animal, that tirst abode on the face of the earth. I rather think you would want to hide you behold the first abode on the face of the earth. I rather think you would want to hide you behold the first abode on the face of the earth. I rather think you would want to hide you be heads and get out of the way format of the face of the earth ages, lest you should be trannshed down by them. No remains have carth. I do not intend to follow in the footsteps of others, and task scientifically. I am not a scientist, but I know semething for myself, and I can assare you that you would be filled with wender could you beheld the first crude forms, both vegetable and animal, that first abode on the face of the earth. I rather think you would want to hide you heads and get out of the way of the monsters of the early ages, lest you should be trampled down by them. No remains have yet been found of the first animals and vegetables, or the first unineas that existed. They have yet to be discovered, and when the right time comes vonswill have further and clearer explanations than you have ever had.

Q. From the audience. What justifiable grounds do spirits take when, in communicating, they assume to be peasens they are not, as is so frequently the caye?

A. Admitting that to be so, I cannot see the justice of it unless, as aften occurs in your could a man extracted.

justice of it unless, as often occurs in your world, a man assumes to be other than he is in order to carry out a certain purpose, to do a work which is intended to benefit himself or grader to carry out a certain purpose, to do a work which is intended to benefit himself or some of his companions. So in the spiritual life, sometimes, there comes to us a power to do a work. We receive this power from a certain spirit, and we assume for the time that we are that spirit, because we represent it. It is as if I for instance, should carry word from you to a friend, a brother, a sister, father, mother or wife, and I should say this is from such an inlividual. The thought really emanates from you I am simply a messenger sent with your message. This is the only justification I can see in it. If a spirit should come to me and say, "I am John Jones. I have u't thu power to cohrol: I wish you to control for me and tell the world I am John Jones, and I wish my friends to hear from me. I died so and so, I was born fit such a pluce, my age was thus and so," and on looking wer John Jones I found he was telling me a truthful story, I should immediately take possession of any medium I could get hold of, and give that message. In doing so, I really give the message of a spirit who wishes to be heard. When I assume the name of another and do something wrong, I can see no justification in it, any more than there would be on vor side in fore.

Anonymous.

belold their weightness, to three we been, and ask that the a wilt grade and keep us. Oh Faster, we rive the clouds beyond this life, we wist the dimerch plants, we see life there, and as we return to carthit seems to use as shall that we dare hards, specified in the fewend of how the largeness of life expands? And yet, and have the remained to use it for our fell-daman, Let us dot; do talls, with a will-power that shall search the heart of each declaration than 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future in the many to the following them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a better future; make them 1 of a many to a m

Mary Albee.

I wish you would say that Mary Albee, of Brocklyn, N. Y., comes here. I have been gone about two years coming Christmas. I went away with some throat difficulty—diphtheria, they said—and I 've felt badly ever since. I can't seem to get over it. Several little girls who have come here and got cured told me to come. If you've got any medicine for me, and it don't taste real bad, I 'll take it. [Your coming here will help you.] Aint you going to give me any medicine? No. How can you cure me then? By magnetism.' I do feel better now. Nov. 21.

Caroline Johanna Susanna Granger.

spirit, and we assume for the time that we are hat spirit, because we represent it. It is as if I, for instance, should carry word from you to a friend, a brother, a sister, father, mother or wife, and I shoulds say this is from such an in lividual. The thought really emanates from you. I am simply a messenger sent, with your message. This is the only institucation I can see in it. If a spirit shouldcome to me and say, "I am John Jones, they of the matter, and both Jones, and I wish my friends to hear from use. I died so and so, I was born in such a pluce, my age was thus and so," and on looking age. I have not control for me and tell the world a my John Jones, I found he was telling me a ground the was the mediately take possession of any medium I could get hold of, and give that message. In doing so, I really give the message of a spirit who wishes to be heard. When I assume the name of another and do something wrong, I can see no justification in it, any more than there would be on your side in forming a note, writing a letter and signing another man's name to it. But when I am the bearer of a truth from another spirit, it matters little whether they control or not, although I do prefer the personal control. That is all the justification I know of; other spirits might give you a different view of the matter.

Q.—From the audience. Are spirits at all interested in the division which seems to be taking place in the ranks of Spiritanism, those who receive its ethical tenchines taking issue against those who hold to the phenomenal manifestations?

A.—There is nothing pertaining to the subject of Spiritualism in which spirits are not interest. I have made a great effort to come. I really

Good afternoon, Mr. Chairman. Again I present myself at your circle. Were it not so stormy a day, maybe I would not trespass upon your hospitality. However, I never can give up the pleasure, when I see an old friend of mine in the audience, of saying something, if it aint so bright. I make him teel my presence often. To him I owe all the brightness which I have felt since I have come into the spiritual, the kindly greetings of loved ones whom I really didn't deserve tocome near, the hand of friendship which has been extended to me, which has brought me up to a higher plane than I ever supposed I could reach, and I acknowledge that a little seed, however small, sown in the right kind of soil, may text, d, and I acknowledge that a little seed, however small, sown in the right kind of soil, may produce a big tree, in which the birds of love unity and happiness, can fold their wings and sit with safety and surety. Each day and hour of my life I feel more and more this blessing, and I realize now that if we have faith as a grain of mustard seed, we can say unto the mountain of The doubt, the mountain of instructh, sometimes. But never is a kind, action lost; a little drop of water given to a suffering child may bring you more pleasure in the spiritual than the wealth of the them in the

Indies.

And yet I must work on, for before me there is a work to do. Never will I rest until that work is done. That which we have gathered to gether and needed not to have must be scattered to the four winds of heaven. When my life has been fully lived out here, then will I meet my friends on the other shore. To him who has given me hore strength than any one else has, I have been strongly attached since I have been in the spiritaal swith pen and paper, and car and voice, have I caused him to work, and I will never case and I have done my work. Look up; he not discouraged; but remember that R. H. ever will come to you, J. W. Nov. 22.

Mary Barstow Stearns.

I am Mary Barstow Stearns: I went out with I am Mary Barstow Stearns. I went out with a consumption four years ago last June, when the roses were blooming. It was somewhere about the middle of the mouth that I lost my old body at Annapolis. I was fourteen years old. It tires me to talk now. I only have to say to mother and father, to brother Richard and sister Hattie, that I am very happy, that I trust they will be just as good as they can. I don't want mother to cry or feel badly, but know that I am a great deal happier than I possibly could have been if I had lived here.

Nov. 22,

MESSAGES FROM THE SPIRIT-WORLD GIVES THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Trance Mediumship. [CONTINUED.]

BY WASH, A. DANSKIN.

In every phase of mediumship the force and clearness of the manifestations depend largely upon the condition of the medium and the character of surrounding influences. Many of the unpleasant incidents which have occurred and been heralded throughout the country as evidence of the fallacy of Spiritualism, have grown out of the fact that the importunities of in judicious friends or over-anxious inquirers have induced the mediums to sit for manifestations when they were already weakened by previous exhaustion of the vital forces and an outflow of magnetism that made them easily accessible to unenlightened or malignant spirits, who could not have obtained control if proper

precaution had been used.

As an illustration of this 1 will refer to one whose mediumship was remarkable for its adaptation to the general wants of the people. Through her instrumen tallty a will was discovered, hidden in an old secreta ry, that placed a large estate in the hands of the rightful helr, and many such practical results (as some

persons term them were developed. A stranger to myself and to the city called at my place of business one afternoon and seemed to linger after he had accomplished the apparent purpose of his call. I received an impression that spirits had brought him to me, which was confirmed when he remarked that his wife had been recently taken from him, and that he felt so lost without her. After some appropriate words of consolation I related several facts in my own experience, and gave him the address of Mrs. Mor relli requesting him to call on her. I cautioned him against giving her any clue to his name or antecedents, and specially against deciding too quickly as to the value of what might he said to him. I also asked him to return and let me know the result. When he came he said, "Mr. Danskin, you have made me the happiest man in the world I" and then detailed the circumstances

When entering the room he merely said, "I have come to see if any spirit-friend of mine can commun with me." He took a seat at the table, and the medium commenced the description of a person not corre sponding at all with that of his wife; he was about to leave the table in disgust, when he remembered my injunction and kept his seat. The description continued and to his great delight and astonishment it proved to be his mother, more accurately described, he said, than he could have depicted her. After conversing with him for a short time she said, "M—is here, but so overloyed at meeting you that she has not yet mastered her feelings sufficiently to speak to you." After this his wife took control, and so distinctly manifested her

for, 26. Benjamin Green; Charles B, Smith; Lizzle realth; Jonathan Turner (or Capt, Jock Turner); James Mercitti; Jonathan Turner (or Capt, Jock Turner); James O'Leavy,
Nor, 2a, Elizabeth A, Kinsman; Amos R, Treat; Eunlee B, Down e; Honry C, Wright; Anonymous; Sophia B, Clifford,
Dec. 3a, Elizabeth G, Ely; Martin Steckbridge; Elias Smith; Mary Nancy Dyer; Adam C, Makepeace; Madame Fry,
Jon. 2a, Anonymous; John Crady; Anonymous; Mary A,
Smith; Savah B, Trumbull,
Jan. 3, Captain Nelson; Uncle Zeke Zürlich; Mary M,
Parson; J, Y, S, of R, L; William M Poore; Julia K,
Meader,
Jan. 7, Aaron Pierce, Alber Somonley, Samuel King;

Meade,
Jon. 7. Aaron Pierce; Alice Someday; Samuel King;
George W. Willard; Julia A. Mann; George M. Sawyer;
James O'Hara; Asa Rogers; Lillian Day,
Jun. 9. Mary C. Jee; Isabella S. White; Fromeste W.
Blate; Wildiam Torrey; Jean Shackford; Many Wilyeler;
Aunt Nathu Freeman,
Jun. 10. Susan F. Brown; Aleck Shuonst William, to
Anna C.— n; Bridget Murphy; Darius Herrub; Anonymius.

Free Chought.

MISS FANCHER'S CASE.

To the Editor of the Banner of Light:

The whole country has read about the Brooklyn wonder. It has been on hand for thirteen years, but so studiously guarded that little has i been known of it till now. What happened to allow the publicity that has been given it, can only be surmised. That it is considered something worthy of attention may be drawn from the prominence given it by the New York journals. They never yield whole pages of their space to common or trivial things. It is admitted, by implication, that the professors and savants who have always opposed Spiritualism and all its attachments, give it up; that they cannot exorcise what claims to be spirit-power, and, having failed in this case, of which they have had complete possession and management, they are at last resolved to make a clean breast of it and admit their previous unjust position

A. In order to explain fully your question we should have to give at least haif adgen is benefitie be trues, and we do not propose to do that. It is well the out propose to do that the same from you. Please say it is from one who have the course of the first formations and the curst of the curst of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral the order of the curst of the carth was the mineral curst of the carth was the mineral curst of the carth was the mineral curst of the curst of the carth was the mineral curst of the curst of the carth was the mineral curst of the curst of the carth was the mineral curst of the curst of the carth was the mineral curst of the curst of the carth was the mineral curst of the curst tion of the body is enough. The body breathes; the blood circulates, for she has a circulating fluid if not rich in nutritive elements; and the nerves act that belong to these departments of the system. She then is nourished by something from some source, that supplies the material expended to maintain these functions; and if nourished, then by material that can be utilized: and this material must be the same in elementary principles as is that from which all others

It is supposed that all physical alimentation must be drawn from the food we eat; at least, this is the common notion; nevertheless it is a well-known fact that the body does not always weigh the most, all other things being equal, just after a hearty meal. The body is the heaviest after the hearty meal has been digested and assimilated, some hours after eating. Now there can be no mistaking the source from which this increased weight is furnished. A tree planted in a tub of earth that has been weighed will increase largely in weight and the earth still remain unchanged in quantity. This increase comes from the elements; from the atmosphere and from the earth, which is rather a medium to furnish than a source to supply them. The same is true of the body human. Assimilation and disassimilation of all the tissues are constantly going on. The body receives oxygen through the lungs and skin and throws off carbonic acid gas. It is through the presence of the former that the alimentary principles of the food are assimilated and the broken-down and wasted material deposited in the venous circulation. Moreover nitrogen is found in the chyle after the eating of food that contained no nitrates. This establishes the fact that the body receives nitrogen as well as oxygen from the air. It is from the nitrates' that flesh is formed, the carbonates going to make fat and heat, and the phosphates to suppply the wastes of bone and

nerve. The increased weight of a body after eating, then, must come from the atmosphere. But can the elements that are contained in the air nourish the human body without being merged with those obtained from food? The case of Mollie Fanctier answers in the affirmative, and besides answering, also furnishes the basis for much wider and more surprising phenomena, and prophesies the development in other human bodies of a like possibility. Mollie Fancher does n't live without food because she met with the accident! That may have caused against those who hold to the phenomenal manifestations?

A.—There is nothing pertaining to the subject of Spiritualism in which spirits are not interested. It is a matter of concern to us that there must necessarily be a division in the ranks of Spiritualists. We have labored for many years to bring forth perfect unity; but allow us to plainly say, there has been so much individually say, there has ben the devolopment of the capacity by some as yet

GIVEN THROUGH THE MEDIUMSHIP OF MRS. by that other phenomenon by which St. Paul JENNIE 8, RUDD. says "we" (that is, those who are still living.) says "we" (that is, those who are still living,)
"shall be changed," which is the case with Mollie Fancher. (See I. Corinthians, xv: 52.) Such, to me, is the significance of the Brooklyn won-J. H. BLOOD.

Portland, Me.

(From the San Francisco Daily Call.] A POET'S DEATH SONG. A Poom Written by Col. Realf on the Day Previous to his Douth.

"De mortuis nil nist bonsum." When
For me the end has come, and I am dead,
And little voluble, chattering daws of men
Peek at me curiously, let it then be sald
By some one brave enough to speak the truth,
Here lies a great soul killed by ernel wrong.
Down all the balmy days of his fresh youth
To his bleak, desolate noon, with sword and song,
And speech that rushed up hotly from the heart,
He wrought for liberty; till his own wound.
(He had been stabbed) concealed with painful art
Through wasting years, mastered him, and he
swooned.

swooned. And sank there where you see him lying now, With that word "Failure" written on his brow.

With that word "Failure" written on his brow,
But say that he succeeded. If he missed
World's honors and world's plaudits, and the wago
Of the world's deft lackeys, still his lips were kissed
Daily by those high angels who assuage
The thirstings of the poets—for he was
Born unto singing—and a burden lay
Mightly on him, and he moaned because
He could not rightly utter to this day
What God taught in the night. Sometimes, nathless,
Power fell upon him, and bright tongues of flame,
And blessings reached him from poor souls in stress;
And benedletions from black pits of shame;
And little children's love; and old men's prayers;
And a Great Hand that led him unawares.
So he died rich. And if his eves were blurred

And a Great Hand that led him unawares.

So he died rich. And if his eyes were blurred
With thick films—silence! he is in his grave.
Greatly he suffered; greatly, too, he erred;
Yet broke his heart in trying to be brave.
Nor did he wait till freedom had become
The popular shibboleth of courtiers' lips;
But smote for her when God himself seemed dumb,
And all his arching skies were in eclipse.
He was a-weary, but he fought his fight.
And stood for simple manhood; and was joyed
To see the august broadening of the light,
And new earths heaving heavenward from the vold.
He loved his fellows, and their love was sweet—
Plant dalsies at his head and at his feet.

*SAN FRANCISCO, Oct, 29th,—Col. Richard Realf committed saleide at the Windsor House, Oakland, last night, by the use of morphine. Deceased came here recently from Pittsburg, and took a position in a mine. The sulcide is attributed to ill health and domestic dimentities.

Spiritualist Convention.

The Vermont State Spiritualist Association will hold their Quarterly Convention at St. Johnsbury Friday, Saturday and Sunday, Jan. 17th. 18th and 19th. In addition to our home talent, who always so generously respond, the services of Capt. H. H. Brown and Mr. C. M. Vandercook have been seemed for the occasion, and they will positively be present. Capt. Brown's lectures everywhere have been highly appreciated by all who have heard them, each surpassing its predecessor in opinion of his hearers. He mounts no hobbles, but strikes out bobbly and manfully into the broad domain of all human progress and reform. His topics are selected, and the inspiration of the hour determines the mode of handling them. His large experience in the lecture-field has kept him fully abreast with the leading lecture-field has kept him fully abreast with the leading lecture-field has kept him fully abreast with the leading lecture-field has kept him fully abreast with the ready alone at the organ, are truly wonderful, and he has sung himself deeply into the hearts of his numerous hearers.

With the array of talent that will be presented, it cannot fall of being an enjoyable needing, and it is confidently hoped that all spiritualists and Liberals will be present. Good accommodations at the "Avenue Houses" can be had for \$1.00 per day. St. Johnsbury is a very destrable point for holding a Convention, especially at this season, it being accessible from all points by rail, together with good hotel accommodations and a spacious hall.

The usual courtesy of the several mitroads will be granted.

Z. GLAZIER, Secretary.

Passed to Spirit-Life:

From Charlestown District, on the morning of Dec. 25th, after an illness of three weeks, resulting from heart disease, Mr. John Gilman Abbott, aged 66 years and 9 months.

Mr. John Gilman Abbott, aged 66 years and 9 months,

Some readers may remember an account of the funeral exercises of Miss Holen S., (daughter of the deceased) published in the Banner of Light of Sept, 15th, 1877. At that time the father appeared in perfect health. The Banner has long been a weekly visitor at his home, and he was always and everywhere a decided advocate of the Spiritual Philosophy. A man of high noral character and unobtrusive generosity, never seeking to display his good deeds, only those intimate with his daily life could well recognize the excellent qualities of his heart and mind.

Funeral services: were conducted by Mr. W. J. Colville and the writer. Mr. Colville closed the services with an original poem. The mortal of this faithful pilgrim was taken to Woodlawn Cemetery, a brief prayer offered by the writer, and though in accord with the winter scene of a sunless sky and chilly wind heavy hearts felt their desolation, yet were we able to look beyond, even to the glorious beauty of the Summer-Land. Bless food for the distinct revelation of such a grand, comforting and elevating truth.

(See Mrs. Hickok's remarks in another column.)

The funeral of the late Geo. W. Winstow took place Tues-

The funeral of the late Geo. W. Winslow took place Tueslay morning, Dec. 21th, from his late residence in Kalamazoo, Mich., and was largely attended—many of the old citizens being present. Rev. Mr. Howland officiated, and his remarks fouching the life and character of the deceased were peculiarly appropriate and cloquent. Mr. Winslow has long been identified with the cause of Spiritualism, and was an effective worker. "He rests from his labors and his works follow him."

From Paterson, N. A., Dec. 5th, Allen Lapham, in the

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Jan. 4.

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IMMORTALITY: OR THE WORLD TO COME, AS REVEALED' IN THE LIGHT OF SPIRITUALISM.

A Lecture Delivered before the Parker Memorial Society of JOHN TYERMAN, OF AUSTRALIA.

"Reported for the Barger of Light.)

Before preceeding with the subject that I am announced to lecture upon. I wish to say a few words on one or two other matters. And in the first Sunday of a new year, I would offer a few remarks suggested by, and appropriate to, the covasion. In my orthodox days, it was my custom to pteacha special semmon on the first Sunday in each year, in which I reviewed the past, surveyed the present, and forecast the future; and zave such warnings, suggestions and counsels as I thought necessary at the commencement of the year. I do not sustain toward you the relation of minister, her of negular feeturer, and have no right to address you as a trastor would his flock, and yet, though I am a stranger among you, I thust that as a brother in faith, and a laister in the spiritual vineward, I shall not be deemed (resamptnous in pursuing this course. The year 78 has gone to point no more: it now sleeps on the bosom of the Past, there left it rest in quiet, undisturbed repose. Whatever of good or evil, pain or pleasure, joy or sorrow, prospective, and existivity of experiences and sessons, which I trust we shall properly approclate, and turn to good account. But what of the year 79, that has just greeted us with smiling face? What shall this year, by, especially so far as Spiritualism is concerned? Shall like a year of decay and retrogression? of of stationary inactivity? or of vig rous action and marked success? It will be the latter, I sincerely trust. I am not a prophet, and dare not indulge in predictions in this matter, out I venture to express a heartfelt hope, that the vear on which we have just entered, will witness the putting forth of none earnest effort by the Spiritualism is cance earnest effort by the Spiritualism as a body, the realization of greater harmony among our scattered ranks, and the achievement of grander conquests over all forms of opposition, than any past year has done. Before proceeding with the subject that I am announced

of more carriest effort by the Spiritualists as a body, the realization of greater harmony among our scattered ranks, and the achievement of grander conquests over all forms of opposition, than any past year has done.

I should like to see a genuine and wide-spread correct of true Spiritualism. I do not mean a pevival of the Moody and Sankey type, produced by seasmodic effort, and characterized by an unhealthy and shortlived sensationalism; a regwival of faith in decaying creeds, exploded superstitions, and entstones of doubtful utility. But a revival born of an intelligent apprehension of the truth of Spiritualism, and a profound conviction of its importance to the world at large; a revival of interest in its facts, as demonstrating the reality of a far me state; in its religion, as a principle to permeate our whole health is intiffered very day life; and in its of lies why, as the only satisfactory solution of many of the world have past. Oh that such a revival as this may pervade this city, sweep over the American continent, and extend the agrhout the world. May I not expect that you Boston friends will drayout best to promote such a necessary and beneficial quickening? You have some excellent mediums in your midst, a large number of well-grounded believers in the system, a considerable amount of machinery in active over the incard of wards and over all waves the grand old R mach of Liph, when has each allowed in world and carned of high world grand old high as weathered the storms of many years; and therefore, your united and carnest off at world are considered in world in well around its higher correction and over all waves the grand old R mach of Liph, when has each a factor of Liph, when have come at the storms of many years; and therefore, your united and carnest off at world are considered in world in world. The best of the world are considered in world waves the grand old R now of the parties. force your unitted and carmest cell cits would account its have good. Indeed, in one sense, the revival may be said to have corrected in a circuit. The labors of Dr. Peobles, Mr. Colville, Mrs. Richarded, and other less known but worthy brothers and sisters, have already bettle good fruit. May the first has been kindled, be wisely famued, and fed with suitable fuch and may it blace up and speed far and wide, and seen consume the rotten and combets one pile of error, superstitute, and evil, which has solong distignment the ground on which the grant tength of truth and goodness is destiged to stand.

error, smoot stition, and oad, which has schonz distignted the fround on which the familition is of truth and 20 clues is destined to stand.

In the mext place, because the greatest of the present of the stand.

In the mext place, because the greatest of the subjects that his large audience, in a Halbert et detection of the fact Purker. He was one of America's mightest and no doest sens. No harger of more refulgents time to in my hand do for frament, every shone in its religious times the tenth, in the next in my hand do for frament, every shone in its religious times the tenth, in the next introduced in from its mental like include the his intuitions were keen and farsional indicates of an enlightened and liberal culture, attained a degree of unfolding intended and liberal culture, attained a degree of unfolding in action in extending the scale of th these eternal courts, for the defence and propagation of which his labored so hard and suffered so much

All the labored so had independent and propagation of Stable heliconed so had made suffered so much.

I am glad to find an irse proximity to this building a sound Holl, ere ted to the assumery of atteither illustrious have ion of tenth. Boety grand tith, Troubs Paisse. I receive bearing hewever, that the Paine Memorial Hall is ensurable bearing hewever, that the Paine Memorial Hall is ensurable bearing he words, that the Paine Memorial Hall is ensurable bearing he words and the propagation of the theory of the fiberals in this country, or his my relativity for Paine, that that timancial members the building would fall into the hands of the enemies of antetered reason and progressive religion; but I cannot think that will be provided by the ball their, will not be ablewed on the morning of the Resurrection it will be possed from the bounding would fall into the hands of the enemies of antetered reason and progressive religion; but I cannot think that will be provided by the blighting touch of turblooks sectaring them. May the Hiserals of Hoster and Anceiva do their denty in this matter. Our close proximity in this building to the least of Freetheught headquarters, though only an accident with the soft of the two principal divisions of the Liberal and w. The Spiritualistic and Materialists Freethinkers depth for the softward and heat it will be softward and the stile to cach ether as I too to the principal divisions of the Liberal and the tite of the matter have held in the meaning this theory of suspended consciousness — which is practically the purpose, of the two principal divisions of the Liberal and the tite of the matter have held in the meaning this theory of suspended consciousness — which is practically the purpose, of the two principal divisions of the Liberal and the tite of the meaning this through and heatile them. They hold much mere ground incomposed they find them. They hold much mere ground incomposed they find them. They hold much mere ground incomposed the find them. They hold much mere ground and to see them fraternize and coordinate more than they do ; and has gractically prove that they are really tree, tol-

And new that Lam congratulating Boston on its possession of two such time Liberal Halls, I cannot retrain from expressing the hope that in due time it will do itself the honor of creeting another one as hall to the memory of Androw Anckson Davis, as the representative of the Harmonial Philosophy. A do not think other three men could be menlosophy. I do not think other three men could be mentioned, who have done more in their respective spheres, for real-liberty, progressive religion, spiritual unfoldment, and the gradual elevation and ultimate happiness of the human family, than that glorious and comprehensible trinity—Paine, Parker, and Davis—Paine, the brave and uncompremising Freethinker: Parker, the devout and rationalistic Thelst; and Davis, the Spiritual Secrand Harmonial Philosopher. And as I have looked abroad over your city, and behield the number of costly buildings with ambitious spires, that are dedicated to the worship of unknown Gods, and used mainly for the dissemination of pernicious errors, I could not but mentally exclaim, Surely there are in Boston enough Freethinkers, Free-religionists, and Spiritualists—who are but different wings of the great army of Liberty and Progress—to sustain at least three Liberal Institutions! who are but different wings of the great army of Liberty and Progress—to sustain at least three Libertal Institutions! Well, I am delighted to find that two are already in exist-case, each fulfilling its moble mission; and I trust that the third will be added before long, to grace some street in your

Having said this much on other matters, I will now proceed to the consideration of the subject—Immortality—or the World to Come, as Revealed in the Light of Spiritualism. I have not chosen a novel or sensational subject for my first lecture in Boston. It has often been discussed, and is perhaps somewhat backneyed. And yet it is of vast importance to us all: and familiar as you may be with it, I hope to be able to make it in some degree edifying to most of you. The only persons who will not be interested in the subject, and for whom my lecture is not in the remotest degree intended, are those self-sufficient ones who know it all beforehand—a rather numerous class among American Spiritualists.

Inmortality! Alword pregnant with mighty thoughts and momentous questions. There are few words in the English language which have such a deep and broad significance, which fouch such tender chords in the luman heart, and round which such vital questions cluster. It has inspired the poet's song, kindled the orator's cloquence, and taxed the philosopher's speculations in all historic ages. "If a man die, shall he live again?" This question has been wrung by the hand of bereavement from millions of souls since the days of afflicted Job.

What is man, and what is his eternal destiny? Life is sometimes compared to a railway journey. We are speeding across the continent of our earthly existence as fast as the cars of time can carry us. What is our destination? Shall we at the end of life's journey be precipitated into a chasm, whose depth has never been fathomed, nor silence broken? Or is the dark gulph bridged over, and shall we belorne across to a region of light and life on the other side? Life is also likened to a rogage. We have launched our barks on the ocean of time, and are crossing its vast and restless waters, sometimes with full-spread sail and pleasant weath-Having said this much on other matters, I will now pro

strike on the rock of mortality, and founder in the waters of annihilatio 2. Or is there another country beyond, peopled by the former denizens of earth? and shall we be welcomed to its sunny shores, as living, conscious beings, when the troubled ocean of time is crossed? In other words, is man an immortal being? is there a future state which is to be his eternal home? Or is the only destined to play a brief part in the drama of time; and then vanish forever from the stage of conscious life?

The subject of immortality becomes of great interest and importance to us, first, in view of those dear relatives and triends of whom we have been here red. Death has snatched beloved ones from our fond embrace. Where are they? This question does not refer to their bodies. We know where they are. We have tenderly and lovingly laid them to rest in the grave. But where is that which looked through those eves now closed in the darkness of death, that which spoke through those lips now closed in silence, that which smiled on the face now so pale and ghastly, that which animated and moved those limbs now lifeless and still—where is that? Did we coffin it, and consign it to the grave with the body? Or did it quit the mortal form, and enter a region of immortality? The subject also deeply concerns us who have thus far survived four departed friends. Our bodies will soon be consigned to the dark and silent grave as theirs have been. But shall no godown into that region of night, and join them in a dreamless and eternal sleep? Will the thinking, intelligent principle within us, which constitutes our individuality, and distinguishes us from the animal creation, be blotted out of existence at death? Or is it destined to triumph over the dread king of terrors, and floarish in immortality in some other sphere? Shall we boin our friends ere long, not in the congregation of the dead, but in the realms of the living and renew those tender ties and happy associations, which gittless fare has for the present interrupted and rent asunder? These are queries which come home to us all.

In further consideration of this subject, I will ask and ende over to answer three questions. First, has man a soul? Secondly, is that soul immortal? And thirdly, what is that of conscious life?
The subject of immortality becomes of great interest and

deriver to answer three questions. First, has man a soil? Secondly, is that soil immortal? And thirdly, what is that immortality which awais him? or rather, what is the future state, in which he, as an immortal being, is destined to live

ramoriality which aways him? or rather, what is the inture state, in which he, as an immortal being, is destined to live forever?

I shall make but few remarks on the first question. Several arguments and evidences could be adduced to prove that mem has a sond; but time does not permit me to enlarge upon this point at present, nor does the nature of the subject require that I should. I might, for example, in the first place, argue that man has a sonl, from the intelligental morel, and spiritual faculties he possesses. What is it that constitutes the intelligent, thinking, reasoning, feeling power in a human being? What is it that manifests the faculties of memory and judgment; the sentiments of hope and benevolence; and the principles of conscience and will? The Materialist replies, that it is the brain. He holds that the brain is the origin and source of all the faculties, principles, and sentiments which make up man's complex mental and moral being. But I cannot assent to this view. I cannot regard intelligence, reason, imagination, affection, and conscience, as but modes of matter—but the product of the physical substances which compose the brain. On the contrary, I maintain that the brain is only the organ, the instrument used by something behind it, for the manifestation of its veried powers; and that something I call the soul. What is the brain? It is only an aggregation of atoms. Dissect it: resolve it analytically into individual atoms if you can, and what do ayou find? Do you discover the element of life, the power of thought, the faculty of memory, the sentiment of will in a single atom? Nothing of the kind. You may add another atom to that; but the two will not eart in what neither of them singly possessed. Yet may multiply those atoms till you reach a hundred, a tho is and philosophically elain for them in the aggregate, what you do not find in them, increasence as in lividal atoms. I might argue that min has a soal, in the secon I place, from the fact of his continual in them, increasence as in liv threed identity, and the playsidative it clear to which his body is sphire to. Our bodies are continually changing: we receive new ones every seven yours. But wo do not obtain new ment it and moral faculties, asswe ought to do, according to the materialistic theory. There is so nothing within a which survives those obvisical changes, maintains our identity, and perpetuates the faculties we had in childhold acold age, but expended and incorrectly exercise and experience. And that vialchoutlives those changes, and carries with it the experience of a fine land the knowledge acquired in the first holy, through all surveeding holies up to say the tenth, in the man of seventy years, is the deathless cutive we call soit. In the third place, I might argue, that man has a soil from the evilonese supplied by mesmods and elimentary of the soil for granted.

The second main question is, Is main knowledge acquired existence of the soil for granted.

The second main question is, Is main knowledge the the wistence of the soil for granted.

The second main question is, Is main knowledge the first moral about it would not necessarily follow that that soil is in a urtal, its ability to continue in existence, and manifest its powers without a body over the doctrience, and manifest its powers without a body over the doctrience of in a crtality as a trath, and these who recent it as an error.

Let us direct our attention to the first division for a few members, and dance at some of the different pieces.

Now, I consider this as one of the best parts of the Catholic religion; I had almost said it is its one recleeming feature. I know that the doctrine has been corrupted and abased. An unscruppulous priesthood has used it as an engine for extorting money from its guillible dupes, and an instrument for the consolidation of its power, and the aggrandizement of its position. But strip it of the errors that surround it; rescue it from the custody of priestcraft; and it will be found to contain a grand truth. It teaches that those who, from whatever cause, fail to make the best of this, their first state of probation, shall have another chance beyond the grave. And why should they not have a second, or a third, or any number of opportunities, that may be necessary for their complete moral regeneration? The Protestant religion does not contain this just, rational, and humane doctrine. Protestantism, like a heartless monster, ruthlossly consigns those it deems sinners to hell forever. It offers no inducement to repentance, holds out no hope of pard in, and opens no heaven of happiness, even after millions of years of unutterable sufferings. But the doctrine of Purgatory does. The only objection I have to it is that it does not go far enough, and embrace all sinners in its benevolent offer of another probation—those who have committed what the church calls mortal sins, as well as those who are only guilty of venial transferences in second.

the poet's song, kindled the orator's cloquence, and taxed the philosopher's speculations in all historic ages. "If a man die, shall he live again?" This question has been writing by the hand of bereavement from millions of souls since the days of afflicted Job.

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supposed. No just God would make a thing of such tremendous importance to the whole human family, depend upon such a slender thread as the conduct of two persons. The story of the fall, like many other stories in the Bible, is an exploded fiction. But even if it were a truth, what have we at this day to do with Adam and Eve believing a talking snake and eating a forbidden apple? At most they could only, in justice, forfeit their own title to immortality. I reject this doctrine secondly, because, even if man had lost his title to that blessing in the way those Christians teach, it would not be just to make its recovery depend upon a a set ject this doctrine secondly, because, even if man had lost his title to that blessing in the way those Christians teach, it would not be just to make its recovery depend upon a a set of accidental circumstances. The faith they speak of implies three things: first, a knowledge of Christ; secondly, adequate evidence of his Deity; and thirdly, intellectual capacity to so apprehend that evidence as to warrant implicit trust in him as man's only Saviour. All these are accidental conditions, beyond the control of millions of the race. The majority of mankind have never heard of Christ; and of those who have, there are thousands of the purest and noblest minds who cannot savingly believe in him, as it is called. Belief is not a matter of the will, but of the judgment. It is not blind credulity, nor unquestioning assent. It depends on evidence, and the ability to understand and appreciate that evidence. And if there is not sufficient evidence to justify you in surrendering your all to Christ; or if there is, and you are not able to perceive it, for neither of which circumstance are you responsible, it would be as unjust to exclude you from immortality as it would be to shut out the poor heathen, who has never heard the name of Jesus. No, immortality is not a conditional blessing to be bestowed upon a select minority of the human family, as those sectarians teach. If it is a fact, it is a natural fact; it is part of the very constitution of things; and therefore it is independent alike of religious creeds and philosophic speculations. Man will have no more choice in the matter of continuing his existence hereafter than he had in commencing it here. His belief or dishelief in the doctrine will not affect his possessing, of rather being an indestructible and undying spirit. He will live forever, by virtue of the immutable and eternal laws of his own being, and of the universe of which he is a part.

These are the principal views prevalent among Christians in regard to the doctrine of immortality. Those entertained by Spiritualists will be stated presently.

The nabelic cers in immortality now claim a moment's continuous continuous and increasing class. Some The nabelievers in immortality now claim a moment's consideration. They are a numerous and increasing class. Some of them reject this doctrine because they see no necessity for a future existence; this world being sufficient, in their judzment, for all the reasonable purposes of life. Others cannot but regard the world to come as revealed in the Bible and taught by the churches, as an unnatural and impossible thing; and being ignorant of the more rational and attractive future which Spiritualism unfolds, they deny an after life. While a third class are unable to believe in the spirit world, simply for want of evidence of its existence. I respect and sympathize with an intelligent and conscientious unbeliever in immortality; and an convinced that Spiritualism can most satisfactorily meet the demands of his intellect at densitution.

ism can most satisfactorily meet the demands of institution.

Let us suppose a Christian believer in immortality trying to coavince a well informed and intellectual Materialist of its truth; a line of argument something like the following will probably be oursued, and thus answered. He first appeals to the artiquity and universality of the belief in the destrine, as pressum tive evidence in its favor; but his opponent replies, that prepositions now demonstrably and admittedly false, commanded the universal consent of mankind for the assures of years; and therefore something more than the great age of the doctrine, and the large number of believers in it, is necessary to prove its truth. The evidence famished by intuition is next addreed; it is claimed that some perconsure as conscious of the reality of another world, as they at the were already inhabitants of it; not as the result of ordar proofs, logical deductions, or metaphysical speculations; but because they have a faculty by which they netically a orcherd spiritual beings and spiritual realms, just as a musician perceives have now, or an artist takes in because they this evidence is disposed of by remarking, that it is emined to too few individuals, and is of too subjective and dubicus a character to carry made weight, except to u d constitution. it is confined to too few in lividuals, and is of too subjective and dable as a character to carry much weight, except to those who possess it; and that in reality those reputed intuitive preceptions of another world, may be but the hallurantions of an ill-regulated fancy. It is then urged that the how sould aspirations of the mind, are prophecies of a future sitte, where the latter will be satisfied, and the former will observe into full fruition; for God would not have planted them in the hard us breast only to be mocked by disappointment; but as a matter of fact, it is answered, there are milious of bosons which are not affinited by such hopes and

the tenth, in the man of seventy years, is the deathless entitive a call soil. In the third place, I might argue that much is a soil from the evidence as and died by mean wis a diversion of an other psychological phenomena. But I can not divell larger on this point. I shall therefore take the wistence of the soil for grantel.

The second man question is, I sman's kent in nortal. It we could prove to a demonstration that much has a soil, it would not necessarily follow that that soil is in nortal. Its ability to continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many he formed into two divisability of continue in existence, and many that he destribe of in nortality and the properties of the universe that is dismissed as the joint tient to this question, mankind may be formed into two divisability of continue in existence, and the interpretation of overweening vanity, inordinate self-esteem, and unwarranted ambition; and the present life is held to afford as much scape for man's powers, as he has any just right to expect. The proof of immortality supplied by the uncarily many the present life is held to be uncarranteed as the conference of the difference secondary matters, though the primary question is unaismondy a growled uson.

Many Ciristian believes that at death the substitute research of the primary o Bible is an unerring revelation of His will to man; and as to the alleged ocular demonstrations of immortality, vouchthe alleged ocular demonstrations of importality, vouchsafed to the ancients, we have no evidence of their occurrence, other than that of old records, whose very origin and
authorship are in many cases disputed, even by those who
accept them as conclusive authorities; if such tangible proofs
of a future life were given in the past, as is stated, it must
have been in harmony with natural laws, and as those laws
are immatable and eternal, similar proofs could be given in
the present day; but as they are not furnished now, though
so much needed, the presumption is that they were never
experienced in former times.

so much needed, the presumption is that they were never experienced in former times.

Such is a brief summary of most of the best evidences and strongest arguments the Caristian can use in support of the doctrine of immortality; but whatever force there may be in them—and I admit there is considerable in some of them—they fail to carry conviction to thousands of the most cultivated and logically minded men of the present age. And as the Christian's religious prejudices will not allow him to use the facts which are absolute proofs of a future state, occurring under the New Dispensation, because they are not in harmony with his sterestyped creed, he is compelled to abandon the task of trying to convert his materialistic neighbor by argument; and, falling back upon prayer, he can only comment him to the mercy of God, and pray the Holy Ghost to take away his unbelief and bring him to timely repentance—a prayer that is not very likely to be heard or answered. or answered.

It is here that Spiritualism comes in, and supplies the present, living demonstrations of a life beyond, which the Materialist professes to want. It hids him listen, and he will hear once more the sweet volves which he thought were silenced forever; it tells him to look and he will again behold the lovely forms which he believe! had vanished into the dark-ness of eternal night; it asks him to stretch out his hand,

and he will feel, as in former days, the cordial grasp of friendship and affection, from those whom his cheerless creed had consigned to the dreary region of oblivion. In other words, it assures him that if he will examine and study its phenomena, in a patient, truth-seeking, and persevering spirit, he will obtain ample and irresistible proofs of the reality of another world, and the soul's immortal existence therein. The nature of the evidences which Spiritualism offers to investigators, I cannot describe in this lecture, as they do not fall within the scope of my present design. I can only indicate what it professes to be able to do, and invite the skeptic to a fair and full investigation of its claims.

The third leading question is, What is the character of the world to come, which is to be man's eternal home? I have not time to answer this question so fully as I could wish; I can only give a brief outline of what might be said on the subject. The popular belief respecting the future, is as erroneous as to fact, as it is mischievous in its influence. The heaven and hell of Orthodoxy are fictitious regions, evolved from the imaginations or intellects of persons who had never been in either place; there is nothing corresponding to them on the map of the universe. Spiritualism alone reveals the future state as it is experienced and known by its living inhabitants. I will for convenience summarize what I have to say on this branch under seven heads.

First, the other world is a real, natural, substantial place, as nicely adapted to the spirit as this is to the body. We shall not have to dangle in empty space, nor be borne up on flapping wings to all eternity, but have suitable homes to dwell in. The finer elements which are given off by this and other material worlds, ascend, and are collected and consolidated into a better country, peopled by immortal beings. That world has its vast continents and rolling oceans, its towering mountains and fertile valleys, its blooming flowers and stately trees, its murmuring

cle, by a kind of magnetic thread, analogous to the umbilical cord. When that thread is severed, the separation is complete, and the liberated spirit is borne, or conducted as the case may be, to a home in keeping with its internal condition. The event called death is, therefore, literally a sec-

ond birth.

Thirdly, the next world consists of a number of divisions, called spheres, corresponding to the different stages or degrees of intellectual, moral, and spiritual development which its inhabitants pass through on their onward march to perfection. We hear of seven spheres, but in one sense those vast spheres may be said to be cut up, or subdivided into a number of lesser ones. We on earth are in one sphere, inasmuch as we occupy the same physical plane; but in reality there are several spheres, answering to the various degrees of unfoldment that have been attained between the two extremes represented by the best men and the worst. And so it is with the great spheres beyond the grave. The Orthodox future consists of only two spheres; one of light and happiness, called heaven; and the other of darkness and misery, called hell. Christians believe that all outside the limits of their narrow secturianism will be banished to the latter place forever; while they, of course, intend to occupy the former by themselves, a vast flock, hemmed in within a huge, well defined pen, and cut off from the rest of the universe. But in this they will find themselves sadly mistaken. The real future is very different from the ideal thing which false theology has depicted. The dividing lines which have been drawn across the other world by an arbitrary priestcraft, have been swept away like cobwebs by Modern Spiritualism. Its map has been so radically changed, by the revision it has been subjected to: that when persons of the old been drawn across the other world by an arbitrary priestcraft, have been swept away like cobwebs by Modern Spiritualism. Its map has been so radically changed, by the revision it has been subjected to; that when persons of the old
faith pass away, booked for a certain destination, they never
find the place they start for; at least not where, and under
the name they expected. If any Christian congregation in
Boston could be transferred in a batch to the spirit-world
this afternoon, it would not remain the same congregation
to-morrow morning. All the external and artificial ties
which bind it together on earth would be snapped; and each
person would gravitate to his own place, under the irresistible influence of a natural law. Only those would remain together who are on the same spiritual plane. The great law
of like attracting its like is in full, uninterrupted operation
in the other world; and serves as a barrier to separate different classes of spirits from each other. We shall not be
thrust into uncongenial society, and compelled to associate
forever with persons whose principles and tastes differ widely from our own; nor will unwelcome and repulsive companions be forced upon us. We shall find ourselves in just such
a home, and among such associates there, as we have prepared ourselves for here; and our translation from the lower
to the higher spheres will depend on our growth—on the unfoldment of the mental, moral and spiritual faculties we
possess.

possess.

Fourthly, man's status and condition in the spirit-world depend upon the principles that govern him, the works he does, and the moral character he forms on earth; and not upon his religious creeds or professions, or his want of these. Spiritualism and Orthodoxy are in direct antagonism to each other, on the vital question as to what determines the soul's eternal destiny beyond the grave. Orthodoxy makes the matter hinge upon religious and theological considerations. It insists on belief in the Bible as God's infallible word, and acceptance of Christ as the Saviour of the world, as an indispensable condition of future happiness. Those who possess this faith have a sure passport to endless glory and blessedness; while those who are destitute of it, no matter what else they possess, will be doomed to everlasting who possess this fatch have a stree passport to endess glory and blessedness; while those who are destitute of it, no matter what else they possess, will be doomed to everlasting perdition. A man may be endowed with a brilliant intellect, cultivate noble sentiments, and live a blameless and useful life; but these things will avail nothing at last. Unless he can believe a prescribed set of theological dogmas, and perform certain religious duties, there is no hope of salvation for him: while the wilest criminal has but to repent and believe on his death-bed, and pass into heaven over his head. And hence Orthodoxy attaches more importance to the accuracy of a man's creed, than to the correctness of his life. Faith is the primary and principal concern, it plays the most prominent part in ensuring his future well being; while good works only occupy a secondary position, and do not possess a particle of saving merit. A good life is required, but only as an evidence of a correct faith, and not as ground of acceptance with God, nor as a title to a reward in heaven. By faith, the sins of a life-time may be washed away on the brink of the grave, and a fitness may be obtained for companionship with angels of spotless purity; but unbelief, if continued in till death, though associated with the brightest qualities that can adorn human character, as tained for companionship with angels of spotless purity; but unbelief, if continued in till death, though associated with the brightest qualities that can adorn human character, as is often the case, is an unpardonable sin, and entails upon its unhappy subject exclusion from paradise, and imprisonment in hell, with all the outcasts of the human family. Spiritualism joins issue with Orthodoxy on this doctrine. Departed spirits have returned to earth, and declared the teaching of the churches on this matter to be utterly erroneous; and have thus, as the result of personal knowledge, endorsed the deductions which enlightened and unbiased reason had previously drawn. And being inhabitants of the other world, they are much better authorities on this point, than either the manufacturers of theological systems, or their professional defenders. They teach that no one stands at the portals of the other world, demanding an orthodox ticket, in order to admission to a state of happiness: that a condition of bilss or woe there depends upon what a man is in himself, and the life he has lived, and not on his creed or religion: that the Christian has no advantage over others, by reason of his greater faith, but fluds his lot determined by his principles and conduct as a man, irrespective of his theological tenets; and that those who die without the odor of sanctity, do not suffer on that account, but are happy or miserable according to their intrinsic more spective of his theological tenets; and that those who die without the odor of sanctity, do not suffer on that account, but are happy or miserable according to their intrinsic moral worth, the absence of a religious faith having nothing to do in fixing the place of their abode. And from this teaching it follows, that a poor heathen, who is such an object of religious pity, is just as sure of happiness in the next world, if he lives up to his highest sense of right and duty, as the Christian missionary, who professes so much anxiety for his conversion. It also follows that the despised and slandered Infidel, whose unbelief is conscientious, and connected with a good disposition, and a well-regulated life, may occupy a higher and brighter sphere in the next world, then his sanctimonious neighbors, whose pious illiberality and devout intolerance would hardly allow pious illiberality and devout intolerance would hardly allow him the means of subsistence on earth. In a word, goodness —using the term in a comprehensive sense—whether associated with a religious creed or not, is the best, nay, the only sure guarantee of a state of happiness, on entering upon the future life.

future life.

Fifthly, punishment in the next world is not indicted on sinners by an arbitrary external Power, after a sort of judicial trial has been gone through; it overtakes the wrongdoor as the inevitable penalty of violated law, and is reformatory in its object, and therefore only temporary in its duration. Then there is punishment beyond the grave? Certainly there is. True Spiritualism never taught the contrary. But what are the sins for which spirits are punished? in what does their punishment consist? how is it infleted? and what object is it intended to serve? These are important questions. And here again Spiritualism and Orthodoxy are in direct opposition to each other in their teachings. Orthodoxy believes in an eternal hell, whose quenchless fires were kindled by priesteraft for unworthy purposes in ancient [Continued on Math page.]

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